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AN
ELEMENTARY
HEBREW GRAMMAR,

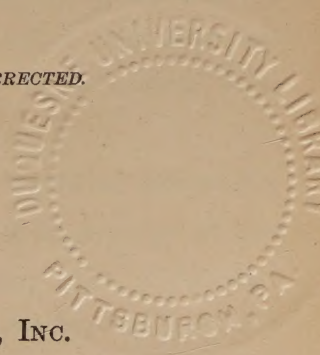
WITH
Reading and Writing Lessons and Vocabularies.

BY
WILLIAM HENRY GREEN,
LATE PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.

NEW EDITION, THOROUGHLY CORRECTED.

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P R E F A C E.

THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866.

P R E F A C E

T O T H E S E C O N D E D I T I O N .

THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

PRINCETON, October 11, 1871.

CONTENTS.

	PAGE		PAGE
ORTHOGRAPHY.		§ 31. Verbs. Their Species.....	26
§ 1. The Letters.....	1	§ 32. Perfect Verbs.....	30
§ 2. Their Classification.....	3	§ 33. Kal Preterite and Infinitives	31
§ 3. The Vowel-Letters.....	5	§ 34. Niphal, Piel, and Pual Pre-	
§ 4. The Vowel-Points.....	5	terites and Infinitives....	32
§ 5. Sh'va.....	6	§ 35. The remaining Preterites and	
§ 6. Pattahh-furtive.....	7	Infinitives.....	34
§ 7. Quiescence of the Vowel-		§ 36. Kal Future, Imperative, and	
Letters.....	8	Participles.....	35
§ 8. Scriptio plena and defectiva	9	§ 37. Niphal, Piel, and Pual Fu-	
§ 9. Syllables.....	10	tures, etc.....	37
§ 10. Resulting Vowel-changes...	12	§ 38. Hiphil, Hophal, and Hith-	
§ 11. Kamets and Kamets-Hha-		pacl Futures, etc.....	39
tuph.....	13	§ 39. Peculiar Forms.....	40
§ 12. Daghesh-lene.....	14	§ 40. Paragogic and Apocopated	
§ 13. Daghesh-forte.....	15	Future and Imperative...	41
§ 14. Mappik.....	15	§ 41. Vav Conversive.....	42
§ 15. Raphe.....	16	§ 42. Verbs with Suffixes.....	43
§ 16. Accents.....	16	§ 43. Gender and Number of Nouns	45
§ 17. Position of the Accent....	17	§ 44. Feminine, Dual, and Plural	46
§ 18. Recession of the Accent..	18	§ 45. Dual and Plural in Feminine	
§ 19. Pause Accents.....	18	Nouns.....	49
§ 20. Consecution of Accents....	19	§ 46. Construct State.....	50
§ 21. Makkeph.....	20	§ 47. Its Formation.....	51
§ 22. Methegh.....	20	§ 48. Paragogic Vowels.....	52
§ 23. K'ri and K'thibh..	21	§ 49. Nouns with Suffixes.....	53
		§ 50. Irregular Nouns.....	55
ETYMOLOGY.		§ 51. Imperfect Verbs.....	56
§ 24. Prefixed Particles.....	23	§ 52. Guttural Verbs.....	57
§ 25. The Article.....	23	§ 53. Pe Guttural Verbs.....	57
§ 26. He Interrogative.....	24	§ 54. Ayin Guttural Verbs.....	58
§ 27. Inseparable Prepositions...	25	§ 55. Lamedh Guttural Verbs.	59
§ 28. Vav Conjunctive.....	25	§ 56. Pe Nun Verbs.....	60
§ 29. Personal Pronouns.....	26	§ 57. Ayin Doubled Verbs... ..	61
§ 30. Other Pronouns.....	28	§ 58. Pe Yodh Verbs.....	63

	PAGE		PAGE
§ 59. Ayin Vav and Ayin Yodh Verbs.....	64	GRAMMATICAL TABLES.	
§ 60. Lamedh Aleph Verbs.....	65	I. The Letters.....	83
§ 61. Lamedh He Verbs.....	66	II. Classification of the Letters. The Points.....	84
§ 62. Doubly Imperfect Verbs....	68	III. The Accents.....	85
§ 63. Unusual Forms.....	68	IV. Inseparable Prepositions and other Prefixes....	86
§ 64. Quadriliteral Verbs.....	69	V. Pronouns. Verbs, their Species.....	87
§ 65. Numerals.....	69	VI. Paradigm of Perfect Verbs,	88
§ 66. Separate Particles.....	70	VII. Paradigm of the Perfect Verbs with Suffixes....	90
SYNTAX.		VIII. Paradigm of Pe Guttural Verbs.....	92
§ 67. The Copula.....	71	IX. Paradigm of Ayin Guttural Verbs.....	93
§ 68. The Article.....	71	X. Paradigm of Lamedh Guttural Verbs.....	94
§ 69. Nouns definite without the Article.....	72	XI. Paradigm of Pe Nun Verbs	95
§ 70. Adjectives.....	72	XII. Paradigm of Ayin Doubled Verbs.....	96
§ 71. Demonstrative Pronouns....	72	XIII. Paradigm of Ayin Vav and Ayin Yodh Verbs.....	98
§ 72. Comparison of Adjectives..	73	XIV. Paradigm of Pe Yodh Verbs	100
§ 73. Numerals ..	73	XV. Paradigm of Lamedh Aleph Verbs.....	101
§ 74. Apposition.....	74	XVI. Paradigm of Lamedh He Verbs.....	102
§ 75. The Construct State.....	74	XVII. Declension of Nouns.	104
§ 76. Tenses of Verbs.....	75	XVIII. Paradigm of Nouns with Suffixes.....	107
§ 77. The Preterite.....	75	XIX. Numerals.....	108
§ 78. The Future.....	76	XX. Consecution of Accents...	109
§ 79. The Secondary Tenses.....	77	LESSONS IN READING HEBREW..	111
§ 80. Participles.....	77	LESSONS IN WRITING HEBREW..	137
§ 81. The Infinitive.....	78	HEBREW-ENGLISH VOCABULARY..	175
§ 82. Object of Verbs.....	78	ENGLISH-HEBREW VOCABULARY..	189
§ 83. Verbs with more than one Object.....	79		
§ 84. Adverbial Expressions.....	79		
§ 85. Neglect of Agreement.....	79		
§ 86. Compound Subject.....	80		
§ 87. Repetition of Words.....	81		
§ 88. Relative Pronouns.....	81		
§ 89. Conjunctions ..	31		

ELEMENTARY HEBREW GRAMMAR

ORTHOGRAPHY

§ 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are all consonants, and are written from right to left.

1. A'leph	א	——	12. Lā'medh	ל	L
2. Bēth	ב	Bh, B	13. Mēm	מ	M
3. Gī'mel	ג	Gh, G	14. Nun	נ	N
4. Dā'leth	ד	Dh, D	15. Sā'mekh	ס	S
5. Hē	ה	H	16. A'yin	ע	——
6. Vāv	ו	V	17. Pē	פ	Ph, P
7. Za'yin	ז	Z	18. Tsā'dhē	צ	Ts
8. Hhēth	ח	Hh	19. Kōph	ק	K
9. Tēth	ט	T	20. Rēsh	ר	R
10. Yōdh	י	Y	21. Shīn	ש	Sh, S
11. Kaph	כ	Kh, K	22. Tāv	ת	Th, T.

a. For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. *a.*

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound, which is indicated by a point in the bosom of the letter, § 12; כ is *bh* or *v* and ב *b*; ג *gh*, ג *g*; ד *dh* as *th* in *the*, ד *d*; כּ *kh* as the German *ch* in *ich*, כּ *k*; פּ *ph* or *f*, פּ *p*; תּ *th* as in *thin*, תּ *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, ג may be pronounced *g* like ג, and כּ *k* like כ. The letter שׁ with a dot over its right arm has the sound of *sh*, and is called *Shin*; שׂ with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus ט and ת are represented by *t*, כּ and פּ by *k*, ס and שׂ by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. ה and ז require a doubled letter or two letters combined to represent them; ה is the simple *h*, ח has a stronger sound as of rasping the throat, and is represented by *hh*; ז is *ts* in *sits*.

6. Five of the letters have two forms; כּ, מ, נ, פ, צ (combined in the memorial word כּמנפּץ *kininappêts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, ך, ם, ן, ף, ץ, or the letter closed up. ׁ.

EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters, placing under each its equivalent:—

Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth
Kaph-lamedh Yodh-mem-yodh He-aleph-resch-tsadhe Za-
yin-resch-ayin Koph-tsadhe-yodh-resch Hheth-mem Hheth-
resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1-3 on page 133, and give the equivalent of each.

§ 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

Gutturals	א	ה	ח	ע	(אֶחָחֶע)	<i>ah^ahha</i>	
Palatals	ג	י	כ	ק	(גִּיכָק)	<i>gikhak</i>	
Linguals	ד	ט	ל	נ	ח	(דַּטְלֶנֶח)	<i>datleneth</i>
Dentals	ז	ס	צ	ש	(זֶסְצָש)	<i>zastsash</i>	
Labials	ב	ו	מ	פ	(בִּימָפ)	<i>būmaph</i>	

א though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer or occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	{	א	ה	ו	י	Vowel-Letters.
		א	ה	ח	ע	
Medium	{	ל	מ	נ	ר	Liquids.
		ז	ס	צ	ש	
Strong	{	ב	פ	ק	ט	Aspirates and Mutes.
		ג	כ			
		ד	ח			

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words אֶתָּחַן מֹשֶׁה וְכֵלֶב (*ēthān mōshe v'khelebh*, Ethan, Moses, and Caleb). All the other letters are radicals, viz. א, ב, ג, ד, ז, ח, ט, י, כ, ל, מ, נ, פ, ק, ר, ש, צ, ע, ו, י.

EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:--

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

§ 3. The Vowel-Letters.

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אֵהָיֵי *eh^evi*) were employed for this purpose. Thus י was used to signify not only *y* but also *i* and *ē*; ו stood for *ō* and *ū*; א or ה for *ā*, and in some cases for *ē* or *ō*; ע was also sometimes represented by י or ה; the other short vowels were scarcely ever written. Thus בֵּין *bīn* or *bēn*; קוֹם *kōm* or *kūm*; גָּלָה *gālā*, *gālō*, *g'lē* or *gōlē* · חֲשִׁבְנָה *t'shūbhēnā*.

§ 4. The Vowel-Points.

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

Long Vowels.			Short Vowels.			Doubtful Vowels.		
Kā'mets	ֿ	ā	Pat'tahh	ֿ	ă	Hhī'rik	ֿ	ī or ĩ
Tsē're	ֿ	ē	Se'ghōl	ֿ	ē	Shū'rek	ֿ	} ū or ũ
Hhō'lem	ֿ	ō	Kāmets-Hhātūph	ֿ	ō	Kib'buts	ֿ	

a. The vowel *ā* is pronounced as in *father*, *ă* as in *fat*, *ē* as in *there*, *ē* as in *ma*, *i* as in *machine*, *ī* as in *pin*, *ō* as in *note*, *ō* as in *not*, *ū* as in *rule*, *ū* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek.

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by װ or preceded by װ it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshe*, סֹנֶה *sōnē*; when it follows װ or precedes װ it is written over its opposite arm e. g. שִׁמְרֹה, תִּרְפוֹשׁ *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) װ will be *ōsh* and װ *ōs*; if it have itself no other vowel point װ will be *sō* and װ *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a ך in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ך it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by *, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, ך, ך, ך.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, rābh, yēṭ, khōl, kōl, khāmuṣ, †āmāl, mē*ōyēbh, shō*ēl, sōlēth, †im, *ēth, bhāyith, †hōrāshim. yāruts, shōphēt, shālōsh, sōrāph, bhōṣēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מֶטֶר, גֶּן, הָרֶע, שָׁכָר, רִזָּר, שָׁלַח, מִטְהוּ, מִשַּׁל, יָשָׁב, נִשָּׂה, נָשׁוּ, שָׂרָק, *חָקֶד, *עֶזֶד, אֵם, שְׁלֹשִׁם, קָמִי.

* Kamets-Hhatuph.

§ 5. Sh'va.

1. Sh'vā — is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלַכְתִּי *mamlakhti*.

At the end of words, however, it is omitted: בַּל (not בָּל) *bal*, סֹגֵר (not סָגֵר) *sōger*, unless the last letter is ד or is immediately preceded by another vowelless letter, or is doubled by Daghesht-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁט *kōsht*, אֵת *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus פָּקֵד *p'kōdh*, בְּרִי *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

Compound Sh'vas	{	Hhātēph-Pattahh =; thus הָרוֹג <i>h^arōgh</i>
		Hhātēph-Seghol =; thus הָיוֹת <i>h^eyōth</i>
		Hhātēph-Kamets =; thus הָלִי <i>hh^olī</i>

§ 6. Pattahh-furtive.

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with פ, ח or the consonant ה at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גָּבְהָ *gābhō^ah*, לָקַחְתָּ *lāka^ahht*. Comp. in English *fire*, pronounced *fī^r*.

EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction:

Sh'nāyīm, th'nū, y'dhēkhēm, h'rāghām, y'hōshū†, *lōh, mō†mādh, khă*shēr, mīlhhāmōth, bh'šimhhāthkhēm, lē*^e-khōl, z'bhūl, yā†lēhū, šāmēhh, s'bhībhōthāyīkh, rākī†, dh'ghāth, yēš†.

§ 7. Quiescence of the Vowel-Letters.

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בֹּר Vav stands not for *v* but for *ō*, and the word is read *bōr*; in גָּלָה, ה represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters א ה ו י are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: לֹוֶֿה *lōvē*, שֵׁיֿו *sēyō*, but מוֹֿט *mōt*, בֵּֿית *bēth*.

3. At the end of words ו is quiescent when preceded by *ō* or *ū*, and י when preceded by *ē* or *ī*; but they are consonants if preceded by any other vowel sign, חֵֿי *hhē*, בִּי *bī*, but חַיִּי *hhay*, גֹּיִ *gōy*.

Final ה is quiescent, unless it has Mappik, § 14, אַרְצָה *artsā*, but אַרְצָה־ *artsāh*.

Final א is invariably quiescent, if a vowel precedes: לֹֿא *lō*, בֹֿא *bā*; but if a vowelless consonant precedes, it is termed otiant: וַיָּֿרָא *vayyar*.

a. It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as רִאשֹׁנֵי־מֶמֶךְ do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יוֹ , or at least is neglected in the pronounciation, thus דְּבָרָיו דְּבָרָיו, עֲנִיו עֲנִיו.

EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בָּאֵר , לְאֹדֶנִי , הָאֶסְפָּסָה , הַלְכִיָא , יִרְאֵי , אֲוִיל , אֵין , אִישׁ² ,
 אִתֶּן , הָהָה , וְ , יִישֵׁר , עָלֵי , נֶאֱחָה , עֲוֹן , לְאֹמֶר , עֲקָה , תֶּחֱנֶה ,
 פֶּלִי , זֶה , הוּי , אִסְרִים , רְקִיעַ , מִלְכָּה , מִלְכָּה , חֲטָא , צִיא , עֲדוּחַ
 עֲדוּחַ , הִשְׁתַּחֲוֹת , בְּנוֹתֵי , בְּנוֹתֵי .

¹ The Shurek is regarded as belonging to the ר , and א is quiescent. ² *ish*, not *iyōsh*. ³ The Hholem belongs not to the ד , which has Sh'va, but to the ו ; the word is hence to be read *ēdh'vōth*.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אֹתוֹת *ōthōth*, שְׁלִישִׁים *shalīshīm*, מוֹת *mūth*; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as מֶת , שְׁלֹשָׁם , אֹתוֹת .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינוּ *līnū*; when written defectively, they may be either long or short, e. g. יִרַשׁ *yīrash*, יִחַר *yīhhar*, תָּמַשׁ *tāmūsh*, מִשְׁכָּב *mīshkēb*.

EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ě* without a vowel-letter except at the end of words, where *ā* may and *ě* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, *ōthō, yāshōbh, lānū, zē, bhō, hēkīmū, yāmūsh, mōshě, bhūl, yākūtsū, *ābhīnū, hāṭīdhōthī, māyīm, *āvēn, mē, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial א must begin with a consonant, and may begin with two, but never with more than two.

3 Syllables ending with a vowel are called simple, מָא *mā*, הַקְמֹתָ *h^akē-mō-thā* ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, נִשְׁמַרְתֶּם *nish-mar-tem*, נֶרְדַּךְ *nērd*.

4. As Pattahh-furtive and the vocal Sh'vās, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables ; Pattahh-furtive is accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus זרוע *z'rō^a*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְכְּרוּ *tiz-k'rū*, זִכְרִי *zō-kh'rē*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חֲסִדוֹ *hhas-dō*, קֹמְנָה *kōm'-nā*; if it be doubled by Daghesht-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יִתְנֶה *yit-t'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תְּהַרְגֵהוּ *tă-hă-r'ghū* and וַיְבַחְשֵׁהוּ *văy'bhăk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, וַיְבַחְשֵׁהוּ for וַיְבַחְשֵׁהוּ, יְבַחְשֵׁהוּ *y'bhă-hêl* for *y'bhăh-hêl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תְּהַרְגֵהוּ for תְּהַרְגֵהוּ *tăh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, הַצֵּחַ for הַצֵּחַ, בְּדִחַת *bĕdh'ghăth* for בְּדִחַת, בְּדִחַת for בְּדִחַת, קֹדְשִׁים *kō-dhăshîm* for קֹדְשִׁים. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. צִלְלוּ *tsil'lō*.

EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yiṣ-ra-^{*}ēl', ghō-yīm', bh'no-the-hēm', u-bh'^{*}o-ts'ro-thā'yikh, khu-shān', rish-ṭa-thā'yim, mē'-lekh, bh'bhiṭ-nō', li-hu-dhā', ṭ^{*}zobh-khēm', yith-ka-ṭē'-ha.

Write and divide into syllables:—

Ūmīkñēkhēm', yēsh'bhū', hūmtsāthō', yīkhrāṭēm', shīghyōnōth', bhē^{*}mūnāthō', v'lār^{*}ūbhēnī', thāh^{*}rō'ghū, shōlē^{*}hh'.

§ 10. *Resulting Vowel-Changes.*

Certain vowel-changes result from the foregoing rules, viz.:—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דִּבְרִי *dibhrē* for דְּבְרִי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יַעֲמֹד *ya^amōdh* for יַעֲמֹד; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֹלֶכְו *mol'khō* for מֶלֶכְו from מֶלֶךְ.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מֶלְכוֹת from מִלְכָּה, יֹסֵב, לִקְחָה. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׁמַעְנִי from שְׁמַע, but שְׁמַרְנִי not שְׁמַרְנִי from שְׁמַר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יִרְבֵּי for יִרְבֵּי, לִבָּהּ 'וּ לִבָּהּ, מֶלֶךְ for מֶלֶךְ. If either consonant is a guttural Pattahh is mostly used instead, יִתֵּן, פֶּעַל, נִצַּח. If either consonant is י, Hhirik is used; if the second

consonant is י it will rest in Shurek, כָּלִי, בָּיִת, but מָוֶה.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of נִיָּה we find נִיָּה *yā-nī^{ah}h* or נִיָּה *yan-nī^{ah}h*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סִתְרוּ from סִתֵּר, רָגַל from רָגַל.

§ 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (,), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מָוֶה *mā'vēth*, דָּבָר *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, חֲפָשִׁי *hhōph-shī'*, וַתָּשֶׁב *vattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh (-), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חֲכָמָה *hhōkh-mā*, חֲכָמָה *hhā-kh'mā*.

3. Before a guttural with Hhateph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בָּחֲרִי *bō^hhh^{ri}*, תֹּעֲבֹדֶם *tō^hōbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus וַאֲנִיָּה with the prefixed conjunction *vō^hnīyyōth*, הָאֲנִיָּה with the article *hā^hnīyyā*; שְׂרָשִׁים *shō^hrāshīm* from שָׂרָשׁ, חֲרָשִׁים *hhārāshīm* from חָרַשׁ; שְׂמִרָה in Ps. lxxxvi. 2 the imperative *shō^hmrā*, in Job x. 12 the preterite *shām^hrā*.

EXERCISE 8.

Apply the foregoing rules to the words that follow.

יָקָם, מַלְאָכִים, דִּבְקָה, דִּבְקָה, דָּת, פָּרַשׁ, פָּקַדְנוּ, נִהְרָה, שָׁכְנָה.

Write:—

Yā'hóm, *áz', *ōznām', māl'khū', mōl'khō', dhābhār',
mōhh°rābhōth', hhākh'mā', hhōkhmā', nō†ōbh'dhēm'.

§ 12. *Daghesh-lene.*

1. Dāghēsh-lene is a point written in the letters ד ג כ (בְּגַד כְּפַת) *b'ghadh k'phath* to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghes-lene, בְּגַדְתִּים *b'ghadhtem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghes-lene הִיָּתָה רַחֵם, Gen. i. 2; but if the accent is disjunctive, Daghes-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצַלְמִנוּ כְּדִמְיֹתֵינוּ, Gen. i. 26.

EXERCISE 9.

Correct the following sentences by inserting or omitting Daghes-lene:—

Yāshabh bhā†ir †adh †ōm'dhō liphnē hā†ēdhā l'imish-
phāt †adh mōth khōhēn ghādhōl.

V'†āšitā hhesed †al †abdekā kī bib'rīt °dōnāy hēbē*†ā
*et abd'kā v'*im bī †āvōn h°mitēnī v'†ad *ābikā lō* t'bī*ēni.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיַּיִּמְּלַי *vayyim-māl*. It is never found in the gutturals א ה ח ע, and rarely in ר.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְּרָתָּא *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek וַיִּצַּו *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as וַיִּנְּבְּהָ *inn'bhē* for וַיִּנְבְּהָ *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, וַיִּקְרָא *kūmū-ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיִּהְיֶה *vay'hhaph* for וַיִּהְיֶה *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּה *malkāh*, מַלְכָּא *malkā*.

EXERCISE 10.

Write:—

Shibbätstā, bätṭābbāṭōth, dābb'rāh, *dhābb'rā, gūlgōito, bikkārtim, vāyyibbāk'ṭū, häyyüllādh, tūkh'lū, ṭāsithā llō.

Pronounce the following words and name the points which are written in the letters:—

וַיִּשְׁתָּחֶה, מִפְּנֵי, עֲמִיה, פֶּרְמֶלֶךְ, הַבְּלִיעַל, תִּלְבַּשָּׁנָה, אֲתָם, בְּקִנְיָו,
 הָיָה, וַיִּגְדּוּ, מִפְּנִים, פָּלִים, לְרִגְלָהּ, צִוְּיָהָ, הַצִּילוּ, תִּצְנֶנּוּ,
 שְׂמֵעָה, בְּנֵעַת, יָחִיד, גִּדְּפוּ, אוֹרֶךְ, הַשׁוֹתָה, בְּמִלְכָן, בִּשְׁקָם,
 אֲתִקְנֶה, אֶקְבָּצֶה, יְכוּנָנִי, מַעֲלָה לָהּ, הַפְּסִים, וַיִּפֹּל, פָּלִי.

§ 15. *Raphé.*

Rāphé is a small horizontal stroke placed over a letter and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be: הִיבְוָס'דְּהָ *hivvās'dhā* not *hivvās'dhāh*.

§ 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadhima, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

§ 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, הָרֵג, דָּבָר. But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מִלָּךְ for מְלָךְ, יִגַּל for יְגַל.

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, הִרְגוּ, דְּבָרִים.

Exceptions.—*a.* Suffixes added to the 3 fem. preterite of verbs, הִרְגָּתָם. *b.* Personal terminations of verbs and the paragogic vowels הַ, הֵ, and יֵ, when they do not cause the rejection of the vowel previously accented, הִרְגִּי, הִתְחַרְמִי, but הִרְגִּי.

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, קָלוּתְךָ, קָל, מֵאֲסָתְךָ, מֵאֲסָתְךָ, מֵאֲסָתְךָ.

The suffix הֵ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, יִלְדָּתְךָ, אֲבִיךָ.

4. A consonant appended to a long final vowel draws the accent to the ultimate, יִמְחֹק, יִמְחֹר.

5. Appended mixed syllables always receive the accent, מִלְכֶם, חִלְכֶם.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, וַיֵּאמֶר; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, וַאֲמַרְךָ.

EXERCISE 11.

Accent the following words :

*ābh and the derived forms hā*ābh, *ābhi, *ābhinū, *ābhik, *ābhōth, *^abhōthēnū, lă*^abhōthēhēm.

Pāḡadh' and the derived forms pāḡ'dhū, pāḡadhnū, pāḡadhti, p'ḡadhtiv, p'ḡadhtēm, yiphḡōdh, hiphḡidh, yāphḡidhēhū, hithpāḡ'dhū, hāmmūphḡādhim.

§ 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לִילָה Gen. 1 : 5.

§ 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אָנְכִי, אֲנִכִי; or *vice versa* upon the ultimate in place of the penult, וַיֵּאמֶר.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (-) or (.) to (ˉ) אָמַר, אֲמַר; עָרַב, עֲרַב.

2. Restore vowels dropped in inflection, דָּבָרִי, דְּבָרִי.
3. Change simple Sh'va to Seghol, יָדִי, יְדִי.
4. Change compound Sh'va to the corresponding long vowel, אָדִי, אֲדִי.

§ 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).
2. If the verse consists of two clauses, the last word of the first clause is marked by Athnabh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnabh, and the last by Silluk.
3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi^a, Pazer, and T'lisha Gh'dhola.
4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.
5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.
6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied

§ 21. *Makkeph.*

1. Makkēph' (-) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אִם-תִּקְעֶנָּה לִי.

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, כְּלִיעוֹת, or else receive the secondary accent Methegh, § 22, אֵידִירָאָה.

EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghesht-forte conjunctive whenever the former ends in *a* or *ē*.

Kōl yiṣrā*ēl, yāl'dhā lō, *ēth *ellē, *ēthmōkh bō, tih'yā li, tēn li, sh'lōsh *ellē, y'bhākkēsh dā†ath, l'khā nā.

§ 22. *Methegh.*

1. Methegh (-) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, וּמִתְקַיְנוֹת, יִרְאֶה-לוֹ.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, וְאָמַרְוּ; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, וְהִקְדִּירְוּ, וְהִקְדִּירְוּ, and frequently when the Sh'va is simple, לְמִנְצָה.

4. The place of Methegh is often supplied by an

accent chosen agreeably to the laws of consecution, אָנְהַמָּלֶם.

EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē*lōhē', lă*dhōnēhēm', mēhāmmā†*rākā', †āmminā-dhābh', bēn-hā*āmā', bērākhnūkhēm', vāyyir'*ū', hān-nōgh'sim', hā*ishshā', mē*ārtsō', lāthēth-lā'nū, hīthhāl-lēkh-nō*hh', mē†*bhōdhāth'khēm'.

§ 23. *K'ri and K'thibh.*

1. K'ri (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'ri are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note כתיב ולא קרי *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, קרי ולא כתיב *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהוה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יְהוָה, unless these two names stand in immediate connection, when to avoid repetition it is read אֱלֹהִים and pointed יְהוה: so the pronoun הוּא is read הֵיא.

EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lāribh k'ri; šimā k'thibh—šūmā k'ri, †āšithī k'thibh—†āšithā k'ri; bish'nāth k'thibh—bāsh-shānā k'ri; †ābhdō k'thibh—†ābhdēkhā k'ri; hōtsithihā k'thibh—hātstsithūhā k'ri; bh'yīsrā*ēl k'thibh—yīsrā*ēl k'ri; p'rāth read but not written; *im written but not read.

ETYMOLOGY.

§ 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

§ 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesht-forte in the first letter of the word to which it is prefixed, מֶלֶךְ a king, הַמֶּלֶךְ the king.

2. If the first letter of the word have Sh'va, Daghesht-forte may be omitted except from the aspirates, § 13. 5, הַיָּאֵר, הַמְדַּבֵּר, but הַפְּרָכָה, הַפְּחִיחָה.

3. Before gutturals, which cannot receive Daghesht-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ח Pattahh is mostly retained, § 9. 7, הַחֹשֶׁךְ, הַהוּא, הַחַיִּים, הַחֹשֶׁעַ, הָאֶהָל.

a. The nouns אֶרֶץ earth, הַר mountain, and עַם people on receiving the article lengthen their vowels to אֶרֶץ, הָרַר, and הָעַם.

4 Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ח and ע only takes place, when the article stands upon the second syllable before the accent, הַחַי, הַחֶלֶם, הַהָרִים, הַהָרִים, but הָהָר, הָהָר.

§ 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, נֵלֵךְ *we shall go*, הֵנֵלֵךְ *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הֵיָדַעְתֶּם *do ye know?* הֵאֲלֵךְ *shall I go?* Before gutturals with Kamets it is changed to Seghol הֵיָהָה *it was*, הֵהֵיָהָה *was it?*

EXERCISE 15.

Be careful to apply the rule for Daghesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, a, הֵיָדַעְתֶּם not הֵיָדַעְתֶּם.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; עֵץ tree; אֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֶצֶם bone; לֶחֶם bread; נֶבֶלָה corpse; רָקִיעַ firmament; רוּחַ spirit; עָרֶב evening; חֶרֶב sword; זָרַע seed; כּוֹכָב star; עֵלֶף leaf; אָדָם man; שָׁנָה year; נָחַר river; אֲרֶץ¹ earth; עַם people; חַי or חַי living; כְּתֹפֶת words; כְּתֹפֶת shoulders.

¹ See § 25. 3, a.

Prefix He Interrogative to the following words:

אֲמַח, אֲנֹכִי, תְּבוּאָה, שְׂמִיר, קִלּוֹ, בֶּן, אִם, עוֹד, זֹאת, עֵינִי, חֹק, לְמַעַנְךָ, טוֹב, אֲמַנִּים, שְׂתִיחַ, אֵל, לֵאל, שְׂכַחְתָּם, תָּמִיד, בָּאָה, אֲתָה, תִּשְׁפֹּט, תַּחַת, מִכְבֹּד, חֶקֶר, רִאיוֹת, רִאיוֹת, מִכְסֵּה, אֲדָרָשׁ, בָּעֵר, מַעַט, גַּם, רַב.

¹ Reah is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions*

1. The prepositions ב, כ, and ל are regularly prefixed with Sh'va, בְּרֹאשִׁיהָ, כָּכֹל, לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בְּרִיקִיעַ for בְּרִיקִיעַ; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, בְּאֵרִי, לְאֹכֵל, בְּחֹרִי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, בְּזֹאֵת, לְנֶפֶשׁ; before the article its ה is rejected and the vowel given to the preposition בְּדָבָר for בְּהַדָּבָר, לְאֶרֶץ for לְהֶאֱרֶץ.

a. The initial א of אֲדֹנָי *Lord*, אֲדֹנָי *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, a, בְּאֲדֹנָי, לְאֲדֹנָיָהּ, בְּאֱלֹהִים for בְּאֱלֹהִים the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אָמַר *to say* after ל, לְאָמַר but בְּאָמַר, בִּאָמַר.

2. The preposition מן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghesh-forte in the next letter, מִדֶּרֶךְ for מִן דֶּרֶךְ. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִחֵץ for מִן חֵץ, but מֵאֶרֶץ, מִהָעוֹף.

a The inseparable prepositions take before the divine name יְהוָה the same pointing that they would receive before אֲדֹנָי, which the Jews substitute for it in reading, thus בְּיְהוָה, בְּיְהוָה, לְיְהוָה, מִיְהוָה, Comp. § 23. 3.

§ 28. *Vav Conjunctive*

The conjunction ו *and* is regularly prefixed with Sh'va וְחֵשֶׁךְ, וְהָאֶרֶץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek יִבְרָן, וִיבְרָן; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וִיהִי; before a guttural with

compound Sh'va it receives the corresponding short vowel , גַּאֲנִי , גַּעֲזִיז , גַּחֲלִי ; before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets גַּבְהִי , גַּרְעִי .

VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. *man*

אֹר n. m. *light*

בְּ prep. *in*

בְּהֵמָה n. f. *beast, cattle*

בֵּית n. m. *house*

בֹּקֶר n. m. *morning*

בָּשָׂר n. m. *flesh*

וְ conj. *and*

חֹשֶׁךְ n. m. *darkness*

יוֹם n. m. *day*

יָם n. m. *sea*

יָרֵחַ n. m. *moon*

כְּ prep. *according to, as, like.*

כּוֹכָבִים n. m. pl. *stars*

לְ prep. *to, for*

לֹא adv. *not*

לֶחֶם n. m. f. *bread*

לַיְלָה n. m. *night*

מִן prep. *from*

עַד prep. *unto, until*

עָרֶב n. m. f. *evening*

שָׂדֶה n. m. *field*

שָׁמַיִם n. m. pl. *heaven*

שֶׁמֶשׁ n. m. f. *sun.*

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

§ 29 *Personal Pronouns.*

1 The personal pronouns are the following, viz :

SINGULAR.

1. *I* אֲנִי ānōkhī', אֲנִי nī

2. { *Thou* m. אַתָּה attā'

3. { *Thou* f. אַתְּ (אַתְּ) att

3	{	<i>He</i>	הוא hū
		<i>She</i>	היא (הוא) hī

PLURAL.

1.	<i>We</i>	אֲנֵחֵנוּ 'nahh'nū,	נִחְנוּ nahh'nū,	אֲנֵנוּ
2	{	<i>Ye m.</i>	אַתֶּם attem'	
		<i>Ye f.</i>	אַתְּנָה attēn',	אַתְּנָה attē'nā
3	{	<i>They m.</i>	הֵם hēm,	הֵמָּה hēm'mā
		<i>They f.</i>	הֵן hēn,	הֵנָּה hēn'nā

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

	SINGULAR.	PLURAL.
1. <i>Com.</i>	יְ נִי	נִי
2. {	<i>Masc.</i>	הָ כֶם
	<i>Fem.</i>	הָ כֶן
3. {	<i>Masc.</i>	הִי הֶם
	<i>Fem.</i>	הִי הֵן

3. In the first person singular יְ is used with nouns, and נִי with verbs. The third plural forms הֶם, הֵן are used with plural nouns; הֶם, הֵן with verbs and singular nouns. The suffixes כֶם, כֶן, הֶם, הֵן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV.; כִּי is prolonged by the syllable מִי and מִן becomes before light suffixes מִמֵּן or מִמִּי. The suffix הִי preceded by ׀ is contracted to ׀ e. g. בִּי for בְּהִי, לוֹ for לְהִי; הָ preceded by ׀ is shortened to ׀ e. g. בָּהּ for בְּהָ and in like manner with the pause accent בָּהּ, 2 masc. sing. for בְּהָ.

VOCABULARY 2.

אוֹת n. m. f. *sign*אָח n. m. *brother*אֵין *there is not*אֱלֹהִים n. m. pl. *God*אָרֶץ n. f. *earth, land*בֵּין prep. *between*זָהָב n. m. *gold*חַי adj. *living, alive*יְהוָה n. m. *Jehovah*יִשְׂרָאֵל n. m. *Israel*כֶּסֶף n. m. *silver*עוֹד adv. *yet, besides*עַל prep. *upon, over*עַלְמִים n. m. *eternity*עִם prep. *with*

עִמִּי or עִמִּי with me

עַתָּה adv. *now*תַּחַת prep. *under, instead of*§ 30. *Other Pronouns.*

1. The demonstrative pronoun is

*Masc. Fem.**Common.*SINGULAR זֶה זֹאת *this*PLURAL אֵלֶּה אֵלֶּה *these*

The poetic form זִי is used both as a demonstrative and a relative.

2. The personal pronoun of the third person הוא is also employed as a remote demonstrative *that*.

3. The relative pronoun is אֲשֶׁר *who, which*, sometimes shortened to שֶׁ, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word אֲשֶׁר יוֹמָא *who his day* i. e. *whose day* לוֹ—אֲשֶׁר *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antecedent understood; thus, לֹאֲשֶׁר means *not to whom* or *to which* but *to him who* or *to that which*. It receives an adverbial sense when followed by שָׁם *there*,

e. g. **אֵשֶׁר—שָׁם** *where*, **אֵשֶׁר—שָׁמָּה** *whither*, **אֵשֶׁר—מִשָּׁם** *whence*.

4. The interrogative and indefinite pronouns are **מִי** *who?* or *whoever* and **מָה** *what?* or *whatever*. The vowel of **מה** varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. **מַה־** for **מָה** *what is this?*

5. Another interrogative is formed by prefixing the particle **אֵי** to the pronoun **זֶה**, **זֹאת**, thus **אֵי זֶה** *which?* or *what?* **אֵי לָזֶאת** *for what?* **אֵי מִזֶּה** *why?* **אֵי מִזֶּה** *from what place?* *whence?*

VOCABULARY 3.

כָּל n. m. <i>whole, all, every</i>	מָקוֹם n. m. f. <i>place</i>
מַיִם n. m. pl. <i>water</i>	קֹדֶשׁ n. m. <i>holiness, a holy place or thing.</i>
מֵעַל adv. <i>above</i>	

VERBS.

§ 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz.:

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from **מַעַל** *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

a. All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpaël, or the Hithpaël passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

§ 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- | | | |
|-------------|------------|-------------------------------------|
| 1. Kal | קָטַל | <i>to kill.</i> |
| 2. Niphal | נִקְטַל | <i>to be killed.</i> |
| 3. Piel | קָטַל | <i>to kill many or to massacre.</i> |
| 4. Pual | קֻטַּל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpaël | הִתְקַטַּל | <i>to kill one's self.</i> |

a. It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

PRETERITE.

SING. 3 masc.	קָטַל katal'	he killed, did kill or has killed
3 fem.	קָטְלָה kāt'lā'	she killed.
2 masc.	קָטַלְתָּ katal'tā	thou (m.) killedst.
2 fem.	קָטַלְתְּ kātalt'	thou (f.) killedst.
1 com.	קָטַלְתִּי katal'ti	I killed.
PLUR. 3 com.	קָטְלוּ kāt'lū	they killed.
2 masc.	קָטַלְתֶּם k'taltem'	ye (m.) killed.
2 fem.	קָטַלְתֶּן k'talten'	ye (f.) killed.
1 com.	קָטַלְנוּ katal'nū	we killed.

INFINITIVE absolute קָטוּל kātōl', construct קָטַל k'tōl to kill.

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tsere as in קָבַד to be heavy, or Hholem as in שָׁכַל to be bereaved.

KAL PRETERITE with ē.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING	קָבַד		קָבְדָה	קָבְדָתָה	קָבְדָתָה	קָבְדָתִי
PLUR.		קָבְדוּ		קָבְדַתֶּם	קָבְדַתֶּן	קָבְדַנִי
INFINITIVE absolute	קָבְדוּ construct קָבַד.					-

KAL PRETERITE with ō.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	שָׁכַל		שָׁכְלָה	שָׁכְלָתָה	שָׁכְלָתָה	שָׁכְלָתִי
PLUR.		שָׁכְלוּ		שָׁכְלַתֶּם	שָׁכְלַתֶּן	שָׁכְלַנִי
INFINITIVE absolute	שָׁכְלוּ construct שָׁכַל.					-

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus ָה in קָטַלְתָּ is from אַתָּה 2 masc. sing., ָה in קָטַלְתְּ from אַתָּ 2 fem. sing., ָם and ָן from the 2 plur. אַתֶּם and אַתֶּן ; ִי in קָטַלְתִּי is by euphonic change for ִי from אֲנִי 1 pers. sing., ִי in $\text{קָטַלְתֶּי$ from אַנִּי 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition קָטַל is accordingly used for the 3 masc. sing.; ָה in קָטַלְהָ being the sign of the feminine and so used also in nouns and adjectives, and ִי in קָטַלְוּ the sign of the plural.

VOCABULARY 4.

גָּדַל v. (fut. a) <i>to be great</i>	מְאֹד adv. <i>very</i>
דָּבַק v. (fut. a) <i>to cleave, adhere</i>	מִצְוָה n. f. <i>commandment</i>
דֶּלֶת n. f. <i>door</i>	מִשַּׁל v. <i>to rule</i>
הֶדָּר n. m. <i>majesty</i>	נָתַן v. <i>to give</i>
הוֹדָר n. m. <i>splendor</i>	סָגַר v. <i>to shut</i>
יָצַק v. <i>to pour</i>	צִדִּיק n. m. <i>righteousness</i>
כִּי conj. <i>for, because, that</i>	שָׁבַת v. <i>to rest, cease, keep</i>
כֵּלִים n. m. pl. <i>vessels, articles</i>	<i>Sabbath</i>
לָבַשׁ or לָבַשׁ v. (fut. a) <i>to</i>	שָׁבַת n. m. f. <i>Sabbath</i>
<i>put on, wear, be clothed</i>	שָׁכַן v. <i>to dwell</i>
<i>with</i>	שָׁמַר v. <i>to keep, observe.</i>

אֶת is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

§ 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing נִ ; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

NIPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	נִקְטַל		נִקְטְלָה	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתִּי
PLUR.		נִקְטְלוּ		נִקְטַלְתֶּם	נִקְטַלְתֶּן	נִקְטַלְנוּ

INFINITIVE *absolute* הִקְטִיל, *construct* הִקְטִיל.

PIEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְנוּ

INFINITIVE *absolute* קָטַל, *construct* קָטַל.

PUAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קִטַּל		קִטְלָה	קִטַּלְתָּ	קִטַּלְתְּ	קִטַּלְתִּי
PLUR.		קִטְלוּ		קִטַּלְתֶּם	קִטַּלְתֶּן	קִטַּלְנוּ

INFINITIVE *absolute* קִטַּל, *construct* קִטַּל.

VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֶלְעָזָר n. m. <i>Eleazar</i>	סָגַר v. N. Pu. <i>to be shut</i>
אֹרֶן n. m. f. <i>ark</i>	קָבַץ v. P. <i>to gather</i> ; N. <i>to be gathered</i>
בָּדַל v. N. <i>to be separated, divided</i>	קָדַשׁ v. P. H. <i>to sanctify, consecrate</i> ; N. Pu. <i>to be sanctified</i>
יָדַע v. K. <i>to know</i>	שָׁבַע v. N. <i>to swear</i>
כָּבַשׁ v. K. P. <i>to subdue</i> ; N. <i>to be subdued</i>	שָׂכַל v. P. <i>to bereave</i>
לִפְנֵי <i>before</i>	שָׁכַן v. P. H. <i>to cause to dwell</i>
לָקַח v. K. <i>to take</i>	שֶׁמֶן n. m. <i>oil</i>
מָשַׁח v. K. <i>to anoint</i>	
מִשְׁכָּן n. m. <i>tabernacle, dwelling</i>	

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing ה to the construct infinitive of the Piel.

HIPHIL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילָם	הִקְטִילָהּ	הִקְטִילָהּ
PLUR.		הִקְטִילוּ		הִקְטִילָם	הִקְטִילָהּ	הִקְטִילָהּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HOPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילָם	הִקְטִילָהּ	הִקְטִילָהּ
PLUR.		הִקְטִילוּ		הִקְטִילָם	הִקְטִילָהּ	הִקְטִילָהּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HITHPAEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִתְקַטֵּל		הִתְקַטְּלָהּ	הִתְקַטְּלָם	הִתְקַטְּלָהּ	הִתְקַטְּלָהּ
PLUR.		הִתְקַטְּלוּ		הִתְקַטְּלָם	הִתְקַטְּלָהּ	הִתְקַטְּלָהּ
INFINITIVE	<i>absolute</i> הִתְקַטֵּל, <i>construct</i> הִתְקַטֵּל.					

VOCABULARY 6.

פָּרַד v. H. <i>to separate</i>	מְלָאכָה n. f. <i>work</i>
גוֹיִם n. m. pl. <i>nations</i>	מָלַךְ v. Ho. <i>to be causal to reign, to be made king</i>
גַּם conj. <i>also</i>	מֶלֶךְ n. m. <i>king</i>
דָּוִד n. m. <i>David</i>	מְלָכּוּת n. f. <i>kingdom</i>
חַיָּה n. f. <i>animal, wild beast</i>	מְעַט n. <i>a little</i> ¹
כָּרַח v. H. <i>to cut off</i> ; Ho. <i>to be cut off</i>	

¹ מְעַט is a noun meaning *a little thing* or *a small quantity* of any thing, but not

מַעַלֵּט v. H. *to make small* or מַעַלֵּט v. H. *to cause to rest*
few *or cease*
 קָדַשׁ v. Hith. *to sanctify* or שָׁחַת v. H. *to destroy*
purify one's self שָׁלַח v. P. H. *to send*.
 קָרַב v. H. *to bring near, offer*

§ 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

FUTURE.

SING. 3 masc.	יִקְטֹל	yiktōl'	he shall or will kill
3 fem.	תִּקְטֹל	tiktōl'	she will kill
2 masc.	תִּקְטֹל	tiktōl'	thou (m.) wilt kill
2 fem.	תִּקְטְלִי	tikt'li'	thou (f.) wilt kill
1 com.	אֶקְטֹל	ektōl'	I shall kill
PLUR. 3 masc.	יִקְטְלוּ	yikt'lū'	they (m.) will kill
3 fem.	תִּקְטְלֶנָּה	tiktōl'nā	they (f.) will kill
2 masc.	תִּקְטְלוּ	tikt'lū'	ye (m.) will kill
2 fem.	תִּקְטְלֶנָּה	tiktōl'nā	ye (f.) will kill
1 com.	נִקְטֹל	niktōl'	we shall kill.

IMPERATIVE.

SING. 2 masc.	קַטֵּל	k'tōl'	kill thou (m.)
2 fem.	קַטְלִי	kit'li'	kill thou (f.)
PLUR. 2 masc.	קַטְלוּ	kit'lū'	kill ye (m.)
2 fem.	קַטְלֶנָּה	k'tōl'nā	kill ye (f.)

little or *small* as an adjective. Thus we may say מֵיִם מְעַט *a little water*, מֶצֶט *a little bread*; but מְעַט could not be used in such phrases as *a little house* or *a little door*. A different word would be required in the latter case.

PARTICIPLES.

SINGULAR.			<i>Active.</i>		PLURAL.	
<i>masc.</i>	<i>fem.</i>			<i>masc.</i>	<i>fem.</i>	
קָטֵל	קָטְלָה	or	קָטְלָה	קָטְלִים	קָטְלוֹת	<i>killing</i>
kōtēl'	kāt'lā'		kōte'leth	kōt'lim'	kōt'lōth	

Passive.

קָטִיל	קָטְלוּה	קָטְלִים	קָטְלוֹת	<i>killed</i>
kātūl'	k'tulā'	k'tūlim'	k'tulōth'	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tsere or Hholem in the preterite, thus יִשְׁפֹּל, יִקְבֹּר.

KAL FUTURE with *ā*.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִקְבֹּר	תִּקְבֹּר	תִּקְבֹּר	תִּקְבְּרִי	אִקְבֹּר
PLUR.	יִקְבְּרוּ	תִּקְבְּרֶנָּה	תִּקְבְּרוּ	תִּקְבְּרֶנָּה	נִקְבֹּר

IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>		2 <i>masc.</i>	2 <i>fem.</i>
SING.	קְבֹר	קְבְּרִי			
			PLUR.	קְבְּרוּ	קְבְּרֶנָּה

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 masc. יִקְטֹל is by euphonic change for ו from הוּא, and as in the preterite ו is appended as the sign of the plural יִקְטְלוּ; ת of the 3 fem. תִּקְטֹל is the sign of the fem. (see above the fem. ending of the participle), and נָה is appended in the plural תִּקְטְלֶנָּה from הִנָּה. In the second person ת is from אָתָּה, the fem. taking י, from אָתִי, the masc. plur. ו as in the third person, and

the fem. נָה from אֶהְיֶה. In the first person sing. אֶקַּטֵּל is from אָנִי; in the plur. נִקְטְלוּ, נִ is from אָנִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

VOCABULARY 7.

בְּתוּלוֹת n. f. pl. *virgins*

דִּבֵּר v. P. *to speak*

יוֹסֵף n. m. *Joseph*

כֵּן adv. *so*

סֶלֶע n. m. *rock*

עַתָּה n. m. f. *time*

פְּלִשְׁתִּים n. m. pl. *Philistines*

צִיּוֹן n. f. *Zion*

שָׁנִי n. m. *crimson*

שַׁעַר n. m. f. *gate*

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הַקָּטֵל is formed יִקְטֹל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מֶה

NIPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְלִי	אֶקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	נִקְטְלוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֹל	הִקְטְלִי	PLUR.	הִקְטְלוּ	הִקְטַלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	נִקְטֵל	נִקְטְלָה	OR	נִקְטָלָה	
PLUR.	נִקְטָלִים	נִקְטְלוֹת			

PIEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	יִקְטֹל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	קְטֹל	קְטֹלִי	PLUR.	קְטֹלוּ	קְטֹלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה	PLUR.	מִקְטֹלִים	מִקְטֹלוֹת

PUAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	יִקְטֹל

IMPERATIVE wanting.

PARTICIPLE.

	<i>masc.</i>		<i>fem.</i>		<i>masc.</i>		<i>fem.</i>
SING.	מִקְטֹל		מִקְטֹלָה	OF	מִקְטֹלָת	PLUR.	מִקְטֹלִים
							מִקְטֹלוֹת

VOCABULARY 8.

אָמַר v. K. *to say*בְּרִית n. f. *covenant*הִנֵּה int. *lo! behold!*טוֹב adj. *good*יַעֲקֹב n. m. *Jacob*יֵרֵחוֹ n. *Jericho*כָּבֵד v. P. *to honor*, N. *to be honored*כְּבוֹד n. m. *honor*כֹּהֲנִים n. m. pl. *priests*כָּרַח v. K. *to cut, make a covenant*

וּמִן v. K. *to withhold, keep back*

עֲרֵךְ n. f. *company, assembly*

עַל-פָּנֶיךָ in the presence of

עַם n. m. *people*

עַד conj. *lest, that not*

קָטַר v. H. *to burn incense*

רָע adj. *bad, evil*

שָׁכַח v. K. *to forget*

שָׁמַר v. N. *to keep one's self take heed.*

§ 38. Hiphil, Hophal, and Hithpael Futures, etc.

HIPHIL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטִיל	תִּקְטִיל	תִּקְטִיל	תִּקְטִילי	אִקְטִיל
PLUR.	יִקְטִילוּ	תִּקְטִלְנָה	תִּקְטִילוּ	תִּקְטִלְנָה	נִקְטִיל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטִילי	PLUR.	הִקְטִילוּ	הִקְטִלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטִיל	מִקְטִילָה or מִקְטִלָּה	PLUR.	מִקְטִילִים	מִקְטִילוֹת

HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַלי	אִקְטַל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	נִקְטַל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטַל	מִקְטַלָּה or מִקְטִלָּה	PLUR.	מִקְטַלִּים	מִקְטַלוֹת

HITHPAEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטְּלִי	אֲתִתְקַטֵּל
PLUR.	יִתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	תִּתְקַטְּלוּ	תִּתְקַטְּלֶנָּה	נִתְקַטֵּל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִתְקַטֵּל	הִתְקַטְּלִי	PLUR.	הִתְקַטְּלוּ	הִתְקַטְּלֶנָּה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִתְקַטֵּל	מִתְקַטְּלָה	or	מִתְקַטְּלָה	
PLUR.	מִתְקַטְּלִים	מִתְקַטְּלוֹת			

VOCABULARY 9.

חֶסֶד n. m. kindness, mercy	מִלֵּךְ v. H. to cause to reign
יִשְׁע n. m. salvation	צִעֲקָה n. f. cry
כֵּן adv. thus	שָׂכַל v. H. to be wise, act wisely
לְבַשׁ v. H. to cause to put on, to clothe	שִׂמְחָה n. f. gladness
מָטָר v. H. to cause to rain	שִׂשׂוֹן n. m. joy
מָטָר n. m. rain	שְׁאֵרִית n. f. remnant

§ 39. Peculiar Forms.

1. When the last radical is נ or ת, it is united by Daghesh-forte with personal endings beginning with the same letter, e. g. הַשְׁבַּתִּי for הִשְׁבַּתִּי, הַשְׁכַּנָּה for הִשְׁכַּנָּה.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדָהּ, תִּבְגְּדֶנָּה.

3. Final ך is sometimes added to \bar{u} of the preterite, and to \bar{u} and \bar{i} of the future, e. g. יִדְבָּקֶךָ, יִדְבָּקֶיךָ.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, שָׁכַב, שָׁפַל; and occasionally it takes a feminine ending דְּבָקָה for דְּבָקָה.

5. The Niphal absolute infinitive may be either נִקְטַל or הִקְטַל; קָטַל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, קָדַשׁ, דָּבַר instead of קָדַשׁ, דָּבַר; Pattahh also occurs in the Hithpael הִתְקַדְּשָׁה.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbuts in the first syllable הִשְׁכַּב, בָּרַח.

8. Tav of the prefixed הַ in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, שׁ or שׁ; with צ the ה is transposed and in addition changed to ט; with ד, ט or ה, and occasionally with other letters, the ה is assimilated to the first radical and united with it by Daghesht-forte, הִצְטַדֵּק, הִסְתַּבֵּל, הִדְבִּיק.

§ 40. *Paragogic and Apocopated Future and Imperative*

1. The vowel ה is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, נִתְּקָה *we will break* or *let us break*. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ך of the ultimate is changed to (..), תִּשְׁבֹּל *thou mayest understand or understand thou.*

3. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שִׁמְעָה *oh, hear!* or *pray, hear!*

4. The addition of ה, to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ך remains or is restored אֲשַׁמְרֶה, אֲכַרְיֶלָה. The Kal imperative with *ō* becomes קַטְלָה *kot' lā*; the Kal imperative with *ā* becomes כִּבְדָּה *kibh' dhā*.

§ 41. Vav Conversive.

Vav Conversive is a modification of the copulative ו *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesht-forte in the next letter, וַיִּסְגֹּר *he will shut*, וַיִּסְגֹּר *and he shut*. If this be Yodh with Sh'va Daghesht is usually omitted, וַיִּקְרָשׁ. Before ם of the first person, which cannot receive Daghesht, Pattahh is lengthened to Kamets, וַיִּאֲרֹכֵר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה, .

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, שָׁמַר *he has kept*, וַשָּׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.

VOCABULARY 10.

אַהֲרֹן n. m. <i>Aaron</i>	יָשַׁב v. K. <i>to dwell, inhabit</i>
אֵל adv. <i>not</i>	פָּחוּת n. f. <i>tunic</i>
אֵל prep. <i>to, unto, respecting</i>	מַלְכָּה n. f. <i>queen</i>
אֶפֶר n. m. <i>ashes</i>	מֶרְדֵּכַי n. m. <i>Mordecai</i>
בְּגָדִים n. m. pl. <i>garments</i>	קָבַל v. P. <i>to receive, accept</i>
בָּזָר n. m. <i>hail</i>	קָרַב v. K. (fut. a) <i>come near</i>
הֵנָּה adv. <i>hither</i>	אֶפְרוּחַ approach
זָעַק v. K. (fut. a) <i>to cry</i>	קָרַע v. K. (fut. a) <i>to rend</i>
זַעֲקָה n. f. <i>cry</i>	רֹאשׁ n. m. <i>head</i>
חֶרֶב n. f. <i>sword</i>	רָחַץ v. K. (fut. a) <i>to wash</i>
יָגַע v. K. <i>to be weary</i>	שָׁק n. m. <i>sackcloth</i>
יָד n. f. <i>hand</i>	שָׁלַח v. K. (fut. a) <i>to send</i>
יָדַשׁ or יָדַשׁ v. K. <i>to drive out</i>	

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

PRETERITE.

SING. 3 *fem.* הָ becomes הַ.

2 *masc* הָ sometimes becomes הַ before יָ.

2 *fem.* הָ becomes הַי.

PLUR. 2 *masc.* הֶם becomes הֵי. The 2 *fem. plur.* does not occur with suffixes.

FUTURE.

PLUR. 2 and 3 *fem.* תִּקְטְלֶנָּה becomes תִּקְטְלֵי.

3. The suffixes are joined directly to those verbal forms which end in a vowel: those forms which end in a

consonant insert before, ה, כם and כן a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Dagghesh-forte with נ of the 1 pers. suffix and ו of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* יהי becomes יי, יהו becomes יי, יהו becomes יי, יהו becomes יי, יהו becomes יי; in the *fem.* ה, becomes ה, ה, becomes ה, ה, becomes ה, ה, becomes ה.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal קטל assumes the following forms in combination with suffixes:—

SING.	1 com.	קָטַלְנִי	k'tālā'nī	he killed me
	2 masc.	קָטַלְךָ	k'tāl'khā'	he killed thee (m.)
	2 fem.	קָטַלְךְ	k'tālākh'	he killed thee (f.)
	3 masc.	קָטַלְהוּ	k'tālā'hū	} he killed him
		קָטַלּוּ	k'tālō'	
	3 fem.	קָטַלְהָ	k'tālāh'	he killed her
PLUR.	1 com.	קָטַלְנוּ	k'tālā'nū	he killed us
	2 masc.	קָטַלְכֶם	k'tal'khem'	he killed you (m.)
	2 fem.	קָטַלְכֶן	k'tal'khen'	he killed you (f.)
	3 masc.	קָטַלְם	k'tālām'	he killed them (m.)
	3 fem.	קָטַלְנָן	k'tālān'	he killed them (f.)

7. Verbs having *e* in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. נָדַל from נָדַל.

The remaining parts of the verb are sufficiently represented in Table VII.

VOCABULARY 11.

אָב n. m. <i>father</i>	הָמָן n. m. <i>Haman</i>
אֲדֹנָי n. m. <i>Lord</i>	מִזְבֵּחַ n. m. <i>altar</i>
אִמָּה n. f. <i>mother</i>	מִלְחָמָה n. f. <i>war, fighting</i>
בַּת n. f. <i>daughter</i>	סָגַר v. P. <i>to shut up</i> ; H. <i>to</i> <i>cause to shut</i>
גָּדַל v. P. <i>to make great</i>	סָפַר v. P. <i>to recount, tell</i>
הִבֵּק v. H. <i>to overtake</i>	רָעָב n. m. <i>famine.</i>
דָּם n. m. <i>blood</i>	

VOCABULARY 12.

אֵיכָכָה adv. <i>how</i>	לְנֶגֶד prep. <i>before, in the pre</i> <i>sence of</i>
אָנוּשׁ n. m. <i>man</i>	עוֹל n. m. <i>suckling, babe</i>
אִשָּׁה n. f. <i>woman</i>	עָטַר v. P. <i>to crown</i>
בְּרָכָה n. f. <i>blessing</i>	פָּשַׁט v. K. <i>to take off clothes</i>
דַּמָּשְׁקַי n. <i>Damascus</i>	צָרָה n. f. <i>trouble</i>
דֶּרֶךְ n. m. f. <i>way</i>	רַגְלִים n. f. du. <i>feet</i>
הֵלֵךְ v. K. <i>to go, walk</i>	רַחוּם adj. <i>merciful</i>
זָכַר v. K. <i>to remember</i>	שׁוּלְמָה n. f. <i>garment</i>
הִלָּץ v. P. <i>to deliver</i>	שָׁכַם v. H. <i>to rise early</i>
טָנַף v. P. <i>to soil, defile</i>	שָׁמַע v. K. <i>to hear</i>
מִשַּׁל v. H. <i>to cause to rule</i>	תָּפַשׁ v. K. <i>to lay hold of, seize</i>
נָא <i>pray, I pray thee</i>	

NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in ה, or ת.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in ים. in nouns of both genders.

3. The plural of masculine nouns ends in ים, or more rarely ין, and that of feminine nouns in ות.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take ות in the plural, some feminines take ים., and some of each gender take indifferently ים. or ות.

§ 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

I. The feminine ending ת.

1. If the ultimate is simple there is no change.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
מִצְרַיִם	<i>an Egyptian,</i>	מִצְרַיִת	שְׁנֵי	<i>second,</i>	שְׁנֵית
יְמִינִי	<i>right,</i>	יְמִינִית	שְׁלִישִׁי	<i>third,</i>	שְׁלִישִׁית
פְּנִימִי	<i>interior,</i>	פְּנִימִית	מוֹצֵא	<i>finding,</i>	מוֹצֵאת

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *e* or *i* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
נִשְׁבָּר	<i>broken,</i>	נִשְׁבָּרַת	שֹׁכֵב	<i>lying</i>	שֹׁכֵבַת
מְשֻׁשׁ	<i>triple,</i>	מְשֻׁשָׁת	מְדַבֵּר	<i>speaking</i>	מְדַבֶּרַת
מְקַבֵּץ	<i>gathered,</i>	מְקַבֶּצַת	אַדִּיר	<i>large</i>	אַדִּירַת
אֲדָמָה	<i>reddish,</i>	אֲדָמָהַת	שָׁלִיט	<i>imperious</i>	שָׁלִיטַת
שֹׁפֵד	<i>shedding,</i>	שֹׁפֶדַת	מְשֻׁכֵּל	<i>prudent</i>	מְשֻׁכֶּלַת

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מוֹדֵעַ <i>friend</i> , fem.	מוֹדַעַת <i>friend</i> , fem.	נִשְׁמָע <i>heard</i> , fem.	נִשְׁמָעָה <i>heard</i> , fem.
שְׁמִיעַ <i>hearing</i> , fem.	שְׁמִיעָה <i>hearing</i> , fem.	מִגִּיעַ <i>touching</i> , fem.	מִגִּיעָה <i>touching</i> , fem.

II. The feminine ה, the plural ים or ו, and the dual ים.

1. Kamets and Tsere are rejected from the penult, except from nouns in ה.

גָּדוֹל <i>great</i> , fem.	גָּדוֹלָה <i>great</i> , fem.	pl. גָּדוֹלִים	f. pl. גָּדוֹלוֹת
גָּבִה <i>high</i> , fem.	גָּבִיהָ <i>high</i> , fem.	pl. גָּבִהִים	f. pl. גָּבִהוֹת
כָּתוּב <i>written</i> , fem.	כָּתוּבָה <i>written</i> , fem.	pl. כָּתוּבִים	f. pl. כָּתוּבוֹת
מְשׁוּב <i>restoring</i> , fem.	מְשׁוּבָה <i>restoring</i> , fem.	pl. מְשׁוּבִים	f. pl. מְשׁוּבוֹת
אֲדוֹן <i>master</i> , pl.	אֲדוֹנִים <i>master</i> , pl.	מְלִיצִין <i>interpreter</i> , pl.	מְלִיצוֹת <i>interpreter</i> , pl.
דָּבָר <i>word</i> , pl.	דְּבָרִים <i>word</i> , pl.	לֵבָב <i>heart</i> , pl.	לְבָבוֹת <i>heart</i> , pl.
זִכְרוֹן <i>memorial</i> , pl.	זִכְרוֹנוֹת <i>memorial</i> , pl.	עֵנָב <i>grape</i> , pl.	עֲנָבִים <i>grape</i> , pl.
כָּנָף <i>wing</i> , du.	כַּנְפָּיִם <i>wing</i> , du.	צֵלָה <i>rib</i> , pl.	צִלְעִים <i>rib</i> , pl.

2. In an accented mixed ultimate

(1) Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הֹלֵךְ <i>going</i> , fem.	הֹלֵכָה <i>going</i> , fem.	pl. הֹלְכִים	f. pl. הֹלְכוֹת
שֹׁפֵךְ <i>shedding</i> , fem.	שֹׁפְכָה <i>shedding</i> , fem.	pl. שֹׁפְכִים	f. pl. שֹׁפְכוֹת
שֹׁפֵט <i>judge</i> , pl.	שֹׁפְטִים <i>judge</i> , pl.	מִזְבֵּחַ <i>altar</i> , pl.	מִזְבְּחוֹת <i>altar</i> , pl.
כֹּהֵן <i>priest</i> , pl.	כֹּהֲנִים <i>priest</i> , pl.	מַקֵּל <i>rod</i> , pl.	מַקְלוֹת <i>rod</i> , pl.

but

מֵת <i>dead</i> , fem.	מֵתָה <i>dead</i> , fem.	pl. מֵתִים	f. pl. מֵתוֹת
שָׁלֵם <i>complete</i> , fem.	שָׁלְמָה <i>complete</i> , fem.	pl. שָׁלְמִים	f. pl. שָׁלְמוֹת
יָבֵשׁ <i>dry</i> , fem.	יָבֵשָׁה <i>dry</i> , fem.	pl. יָבֵשִׁים	f. pl. יָבֵשוֹת
עֵץ <i>tree</i> , pl.	עֵצִים <i>tree</i> , pl.	שֵׁם <i>name</i> , pl.	שְׁמוֹת <i>name</i> , pl.
רַגְלָא <i>thigh</i> , du.	רַגְלָיִם <i>thigh</i> , du.	כָּבֵד <i>heavy</i> , pl.	כְּבֵדִים <i>heavy</i> , pl.

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רב (from רָבַב) <i>much</i> , fem.	רַבָּה	pl. רַבִּים	f. pl. רַבּוֹת
תָּם (from תָּמַם) <i>perfect</i> , fem.	תַּמָּה	pl. תַּמִּים	f. pl. תַּמּוֹת
קָטָן <i>small</i> , fem.	קַטְנָה	pl. קַטְנִים	f. pl. קַטְנוֹת
עָמֵק <i>deep</i> , fem.	עַמְקָה	pl. עַמְקִים	f. pl. עַמְקוֹת
גַּן (from גָּזַן) <i>garden</i> , pl.	גַּנִּים	אֹפֶן <i>wheel</i> , pl.	אֹפְנִים
עִז (from עָזָז) <i>goat</i> , pl.	עִזִּים	חֲרוֹל <i>bramble</i> , pl.	חֲרָלִים
חֹק (from חָקַק) <i>statute</i> , pl.	חֻקִּים	לֵב (from לָבַב) <i>heart</i> , pl.	לְבוֹת
אָף (for אָנַף) <i>nose</i> , du.	אֲפִים	שֵׁן (from שָׁנָן) <i>tooth</i> , pl.	שִׁנִּים

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending ה; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ <i>king</i> , fem.	מַלְכָּה	<i>queen</i> , pl.	מַלְכִּים	<i>kings</i>
סֹתֵר <i>covert</i> , fem.	סֹתְרָה	pl.	סֹתְרִים	
עֵגֶל <i>calf</i> , fem.	עֵגְלָה	pl.	עֵגְלִים	
אָמַד <i>saying</i> , fem.	אֲמָדָה or אֲמָרָה	pl.	אֲמָרִים	
עֲצָם <i>strength</i> , fem.	עֲצָמָה	pl.	עֲצָמִים	
בָּעַל <i>lord</i> , fem.	בַּעְלָה	<i>lady</i> , pl.	בַּעְלִים	<i>lords</i>
רֶגֶל <i>foot</i> , du.	רִגְלִים	אָזֶן <i>ear</i> , du.	אֲזָנִים	
בֶּרֶךְ <i>knee</i> , du.	בִּרְכִּים	קָרֶן <i>horn</i> , du.	קַרְנִים or קִרְנִים	

a. Medial Vav frequently quiesces in Hholem and Yodh in Tseré before the dual and plural endings.

מָוֶת <i>death</i> , pl.	מִוְתִּים	זֵיתֹן <i>olive tree</i> , pl.	זֵיתָיִם
אִינוּקְיָה <i>iniquity</i> , pl.	אִינוּקְיָיִם	עֵינַיִם <i>eye</i> , du.	עֵינָיִם

4. In a simple ultimate

(1) ה, is rejected.

יָפָה	<i>fair,</i>	fem. יָפָה	pl. יָפִים	f. pl. נָפוֹחַ
עֹשֶׂה	<i>doing,</i>	fem. עֹשֶׂה	pl. עֹשִׂים	f. pl. נְשׁוֹת
מַעֲשֵׂה	<i>work,</i>	pl. מַעֲשִׂים	קֶנֶה	reed, pl קָנִים
מֵרָאָה	<i>appearance,</i>	pl. מֵרָאִים	שָׂדֶה	field, pl. שָׂדוֹת
מַחֲנֶה	<i>camp,</i>	du. מַחֲנִים	חֹזֶה	seer, pl. חֹזִים

(2) י, becomes יָה, יִים, or ים, יוֹת, .

טָרִי	<i>fresh,</i>	fem. טָרִיָּה	pl. טָרִיִּים	f. pl. טָרִיּוֹת
עָנִי	<i>afflicted,</i>	fem. עָנִיָּה	pl. עָנִיִּים	f. pl. עָנִיּוֹת
עִבְרִי	<i>Hebrew,</i>	fem. עִבְרִיָּה	pl. עִבְרִיִּים or עִבְרִים	f. pl. עִבְרִיּוֹת
אִי	<i>island,</i>	pl. אִיִּים	פְּלִשְׁתִּי	Philistine, pl. פְּלִשְׁתִּים

§ 45. In Feminine Nouns.

1. Feminine nouns in ה, of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מֶלֶכָּה	<i>queen,</i>	pl. מְלָכוֹת	יְשׁוּעָה	<i>salvation,</i>	pl. יְשׁוּעוֹת
סִתְרָה	<i>covert,</i>	pl. סִתְרוֹת	בְּרָכָה	<i>blessing,</i>	pl. בְּרָכוֹת
חֲרָפָה	<i>reproach,</i>	pl. חֲרָפוֹת	נִקְמָה	<i>vengeance,</i>	pl. נִקְמוֹת
אִמְרָה	<i>saying,</i>	pl. אִמְרוֹת	עֲצָה	<i>counsel,</i>	pl. עֲצוֹת
חֲרָבָה	<i>desert,</i>	pl. חֲרָבוֹת	גִּנָּה	<i>garden,</i>	pl. גִּנּוֹת
בַּעֲלָה	<i>lady,</i>	pl. בַּעֲלוֹת	אֲנִיָּה	<i>ship,</i>	pl. אֲנִיּוֹת

2. Feminine nouns in ה, (or ה־) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if ה had not been appended, § 44. I. 2. Nouns in ית take יוֹת, and nouns in ית take יוֹת.

מִשְׁמָרֶת	(from	מִשְׁמָר	<i>observance</i> ,	pl.	מִשְׁמָרוֹת
מֵאֵלֶּכֶת	(from	מֵאֵלֶּל	<i>knife</i> ,	pl.	מֵאֵלֶּלוֹת
אֲדָמְדָמָה	(from	אֲדָמָה	<i>reddish</i> ,	pl.	אֲדָמְדָמוֹת
מִיֹּלֶקֶת	(from	מִיֹּלֶק	<i>nurse</i> ,	pl.	מִיֹּלֶקוֹת
טִבְעָה	(from	טִבֵּעַ	<i>ring</i> ,	pl.	טִבְעוֹת
נִגְעָה	(from	נִגַּעַ	<i>touching</i> ,	pl.	נִגְעוֹת
יוֹנָקָה	(from	יוֹנֵק	<i>sucker</i> ,	pl.	יוֹנָקוֹת

<i>sing.</i>		<i>pl.</i>	<i>sing.</i>		<i>pl.</i>
גִּלְגָּלֶת	<i>skull</i> ,	גִּלְגָּלוֹת	מוֹאבִּית	<i>Moabites</i> ,	מוֹאבִּיּוֹת
כְּתֻנָּה	<i>tunic</i> ,	כְּתָנֹת	מִצְרִיָּה	<i>Egyptian woman</i> ,	מִצְרִיּוֹת
שִׁבְלַח	<i>ear of corn</i> ,	שִׁבְלִים	מַלְכוּת	<i>kingdom</i> ,	מַלְכוּוֹת

3. Before the dual ending ה, becomes ה; and nouns in ה follow the rule of other Segholates, § 44. II. 3.

יֶרֶךָ	<i>thigh</i> ,	du.	יֶרְכָיִם	דֶּלְתָה	<i>folding-door</i> ,	du.	דֶּלְתַיִם
שֵׁפָה	<i>lip</i> ,	du.	שִׁפְתַּיִם	עֲצָלָה	<i>sloth</i> ,	du.	עֲצָלַיִם
שָׁנָה	<i>year</i> ,	du.	שְׁנַתַּיִם	נְחֹשֶׁת	<i>brass</i> ,	du.	נְחֹשְׁתַּיִם

VOCABULARY 13.

אֶבֶן	n. m. f. <i>a stone</i>	מָלַךְ	v. K. <i>to reign</i>
אֶדוֹם	n. m. <i>Edom</i>	עֵי	n. (with art.) <i>Ai</i>
בְּאֵר	n. f. <i>a well</i>	עִיר	n. f. <i>city</i>
גִּבְעוֹן	n. <i>Gibeon</i>	רַב	adj. (רַבָּה) <i>much, many</i>
גָּדוֹל	adj. <i>great, large</i>	רָעָה	n. f. <i>evil</i>
גּוֹי	n. m. <i>nation</i>	שָׁלַךְ	v. H. <i>to cast</i>
חָדָשׁ	adj. <i>new</i>	תְּאֵנָה	n. f. (תְּאֵנִים) <i>fig-tree, fig</i>
לָכַד	v. K. <i>to capture</i>		

§ 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one is said to be in the absolute state. Thus דָּבָר *word* is in the absolute state; but in the expression דָּבַר הַמֶּלֶךְ *the word of the king*, דָּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

§ 47. *Its Formation.*

The following changes occur in the formation of the construct:

1. The feminine הַ becomes הִ ; the dual ים and the plural ים become יִ .

גִּנָּה	<i>garden</i> , const.	גִּנָּה	חֲקִים	<i>statutes</i> , const.	חֲקִי
מַלְכָּה	<i>queen</i> , const.	מַלְכָּה	שֹׁפְטִים	<i>judges</i> , const.	שֹׁפְטִי
עֵגְלָה	<i>calf</i> , const.	עֵגְלָה	רַגְלִים	<i>feet</i> , const.	רַגְלִי
בַּעֲלָה	<i>lady</i> , const.	בַּעֲלָה	אָזְנוֹת	<i>ears</i> , const.	אָזְנִי

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
דָּג	<i>fish</i> ,	דָּג	זָקֵן	<i>old</i> ,	זָקֵן
כּוֹכֵב	<i>star</i> ,	כּוֹכֵב	חֹצֵר	<i>court</i> ,	חֹצֵר
מִקְדָּשׁ	<i>sanctuary</i> ,	מִקְדָּשׁ	כָּבֵד	<i>heavy</i> ,	כָּבֵד or כְּבֵד

3. Medial ו commonly quiesces in Hholem and י in Tsere; final י becomes יִ .

מָוֶת	<i>death</i> ,	const. מוֹת	נָחַל	<i>valley</i> ,	const. נִיחַל
תּוֹךְ	<i>midst</i> ,	const. תּוֹךְ	בֵּית	<i>house</i> ,	const. בֵּית
קְשׁוּוֹת	<i>cups</i> ,	const. קְשׁוֹת	עֵינֹת	<i>fountains</i> ,	const. עֵינֹת
but עוֹן	<i>iniquity</i> ,	const. עוֹן	חַי	<i>life</i> ,	const. חַי

4. In a simple ultimate ה, becomes ה־; other vowels remain unchanged.

שֶׁה	sheep,	const.	שֶׁה	מוֹצֵא	going forth,	const.	מוֹצֵא
רֹעֵה	shepherd,	const.	רֹעֵה	צֵבֵא	host,	const.	צֵבֵא
מִקְנֵה	cattle,	const.	מִקְנֵה	יִרָא	fearing,	const.	יִרָא
מַעֲשֵׂה	work,	const.	מַעֲשֵׂה	פֵּרִי	fruit,	const.	פֵּרִי

5. Kamets and Tsere are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

absol.		const.		absol.		const.	
אֲדוֹן	master,	אֲדוֹן		בִּרְכָּה	blessing,	בִּרְכָּה	
זִכְרוֹן	memorial,	זִכְרוֹן		נִקְמָה	vengeance,	נִקְמָה	
דָּבָר	word,	דָּבָר		שִׁפְתַּיִם	lips,	שִׁפְתַּיִם	
עָנָן	cloud,	עָנָן		מַלְכִּים	kings,	מַלְכִּים	
קָנָה	reed,	קָנָה		חֲרָפוֹת	reproaches,	חֲרָפוֹת	
מַלְיָץ	interpreter,	מַלְיָץ		גִּרְנוֹת	threshing floors,	גִּרְנוֹת	
לֵבָב	heart,	לֵבָב		בְּהֵמוֹת	beasts,	בְּהֵמוֹת	

See Table XVII. Declension of Nouns.

VOCABULARY 14.

אֲמָנָה	n. Amanah	עָפָר	n. m. (רוֹחַ) dust
הִנֵּה	int. lo! behold!	עֵשָׂו	n. m. Esau
טָהוֹר	v. K. to be clean, pure	פָּרְפָּר	n. Pharpar
כַּנְף	n. f. wing	קוֹל	n. m. (רוֹחַ) voice, sound
כְּרוּב	n. m. cherub	קָטָן, קְטַן	adj. (קָטָן) little,
מָכַר	v. K. to sell		small
נָחַל	n. m. (ים . and רוֹחַ) river		

§ 48. Paragogic Vowels.

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local. שָׁמַיִם *heaven*, שָׁמַיְמָה *heaven ward*.

2. Paragogic י , ו , or ה . are in poetic or archæic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי , Gen. xlix. 11 for בָּן , חֵירוֹ Gen. i. 24 for יְשׁוּעָה , Ps. iii. 3 for יְשׁוּעָה .

§ 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י . of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz. : כֶּם , כֶּן , הֶם , הֵן),

Nouns of both genders and of all numbers take the form of the construct.

			<i>suffix.</i>	
דְּבָר	<i>word,</i>	const. דְּבַר	דְּבָרְכֶם	<i>your word</i>
דְּבָרִים	<i>words,</i>	const. דְּבָרֵי	דְּבָרֵיכֶם	<i>your words</i>
שִׁפְתַּיִם	<i>lips,</i>	const. שִׁפְתֵּי	שִׁפְתֵּיכֶם	<i>your lips</i>
שִׁפְתוֹת	<i>lips,</i>	const. שִׁפְתוֹת	שִׁפְתוֹתֶיכֶם	<i>your lips</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָה	בְּרָכָתְכֶם	<i>your blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	בְּרָכֹתֶיכֶם	<i>your blessings.</i>

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only ה . is changed to הַ .

מַלְכָּה	<i>queen,</i>	const. מַלְכָּה	suf. מַלְכָּתִי	<i>my queen</i>
מַלְכוֹת	<i>queens,</i>	const. מַלְכוֹת	suf. מַלְכֹּתִי	<i>my queens</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָה	suf. בְּרָכָתִי	<i>my blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	suf. בְּרָכֹתִי	<i>my blessings</i>

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plural termination.

	<i>plur.</i>	<i>suf.</i>		
לֵבָב	heart,	לְבָבִים	לְבָבִי * my heart,	לְבָבִי my hearts
דָּבָר	word,	דְּבָרִים	דְּבָרִי my word,	דְּבָרִי my words
שֹׁפֵט	judge,	שֹׁפְטִים	שֹׁפְטִי my judge,	שֹׁפְטִי my judges
מֶלֶךְ	king,	מְלָכִים		מְלָכִי my kings.

* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3 Dual nouns retain the form which they have before the absolute dual termination.

	<i>suf.</i>		<i>suf.</i>	
יָדַי	hands,	יָדִי my hands,	אָזְנוֹי	ears, my ears
רַגְלָי	feet,	רַגְלִי my feet,	שִׁפְתָּי	lips, my lips.

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

	<i>suf.</i>		
מֶלֶךְ king	מְלָכִי my king,	מְלָכְךָ your king	
סֹתֵר covert	סֹתְרִי my covert,	סֹתְרְךָ your coveri	
עֹצֵם strength	עֹצְמִי my strength,	עֹצְמְךָ your strength	
פֹּעֵל work	פֹּעְלִי my work,	פֹּעְלְךָ your work	
מִשְׁמֶרֶת observance	מִשְׁמֶרְתִּי my observ.,	מִשְׁמֶרְתְּךָ your observ.	
כְּתֹנֶת tunic	כְּתֹנְתִי my tunic,	כְּתֹנְתְּךָ your tunic.	

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

	<i>plur.</i>	<i>suf.</i>		
גֶּן garden	גַּנִּים	גַּנִּי my garden,	גַּנְךָ	your garden
לֵב heart	לְבוֹת	לְבִי my heart,	לְבָבְךָ	your heart
אֵוֶל wheel	אֵוָלִים	אֵוָלִי my wheel,	אֵוָלְךָ	your wheel
חֹק statute	חֻקִּים	חֻקִּי my statute, but	חֻקְךָ	your statute

3. Final ה, is dropped.

רֹעֶה <i>shepherd</i>	suf. רֹעִי <i>my shepherd</i> ,	רֹעֶה <i>thy shephera</i>
מִקְנֶה <i>cattle</i>	suf. מִקְנִי <i>my cattle</i> ,	מִקְנֶה <i>thy cattle</i>
מִטָּה <i>rod</i>	suf. מִטִּי <i>my rod</i> ,	מִטָּה <i>thy rod</i>

VOCABULARY 15.

אַבַּד v. P. <i>to destroy</i>	נָפַל v. K. <i>to fall, fail</i>
אַחַד adj. <i>one</i>	נָפֶשׁ n. m. f. (וֹת) <i>soul, life</i>
אַחֵר prep. <i>after</i>	נָחַץ v. P. <i>to demolish</i>
אֵשׁ n. m. f. <i>fire</i>	עָבַד v. K. <i>to serve</i>
אַשְׁמֶרֶת n. f. (ים and וֹת) <i>pillar</i>	שָׂרַף v. K. <i>to burn</i>
דָּבָר n. m. <i>word</i>	שָׁבַר v. P. <i>to break in pieces</i>
זֶרַע n. m. <i>seed</i>	שָׁם adv. <i>there</i>
לֵבָב n. m. (וֹת) <i>heart</i>	שֵׁם n. m. (וֹת) <i>name</i>
מַצֵּבָה n. f. <i>statue</i>	

§ 50. Irregular Nouns.

1. The following nouns of frequent occurrence are irregular in the plural:—

אִישׁ <i>man</i>	plur. אֲנָשִׁים rarely יְהִישִׁים
אִשָּׁה <i>woman</i> , const. אִשָּׁה	plur. נָשִׁים
אִמָּה <i>maid-servant</i>	plur. אֲמָהוֹת
בֵּית <i>house</i>	plur. בָּתִּים
בֶּן <i>son</i>	plur. בָּנִים
בַּת <i>daughter</i> , suf. בָּתִּי	plur. בָּנוֹת
יוֹם <i>day</i>	plur. יָמִים rarely יָמוֹת
עִיר <i>city</i>	plur. עָרִים once עִירִים
רֹאשׁ <i>head</i>	plur. רִאשִׁים

2. The nouns אָב *father*, אָח *brother*, and פֶּה *mouth* take the vowel י. in the construct and before suffixes e. g. const. אָבִי, suf. אָבִי, אָבִיהָ.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs:—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs:—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb **עָשָׂה** *to do*; a Pe Guttural verb is

one which has a guttural in that place which *Pe* occupies in *לָקַח*, that is, as its first radical; and so with the rest.

§ 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple *Sh'va*.
4. They do not admit Daghash-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

§ 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevalently *a*.

2. For simple *Sh'va* the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound *Sh'va* becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghash-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the *Pe Aleph* (אָפּ) mode of inflection.

VOCABULARY 16.

אהב or אהב . K. (fut. a) to love	הפך v. K. to turn, N. to be turned
איש * n. m. a man, each	חזק v. K. (fut. a) to be strong
אכל v. K. (פֹּא) to eat, H. to cause to eat	מן n. m. manna
אל n. m. God	עבד n. m. servant
אמן v. N. to be verified, found true	עזב v. K. to leave, forsake
אמר v. N. (פֹּא) to be said	עמד v. K. to stand
בן n. m. (בָּנִים) son	עצם n. f. (יָם and יָרֵחַ) bone
	קללה n. f. a curse.

* איש is the common word for an individual man; אָנוּשׁ is poetic; אָדָם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.

VOCABULARY 17.

בָּרַךְ v. K. P. <i>to bless</i> , N. Pu. <i>to be blessed</i>	נִמְצָל n. m. <i>benefit</i>
נָאַל v. K. <i>to redeem</i> , P. <i>to defile</i>	נָרַשׁ v. P. <i>to drive out</i>
	טָהַר v. P. <i>to purify, cleanse</i> N. <i>to be purified</i>

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

VOCABULARY 18.

אָדוֹן n. m. <i>lord, master</i>	זָרַע v. K. <i>to sow</i>
אָז adv. <i>then</i>	חָרָשׁ adj. <i>deaf</i>
אָזן n. f. <i>ear</i>	יָגַע v. P. H. <i>to weary, cause to toil</i>
זַיִת n. m. <i>olive-tree, olive</i>	

מַמְלָכָה n. f. *kingdom*
 מָנַע v. N. *to be withheld*
 עִוֵּר adj. *blind*
 עֵינַי n. f. *eye*
 עֵץ n. m. *tree*

פָּקַח v. N. *to be opened*, used
 specially of the eyes
 פָּתַח v. N. *to be opened*
 שָׁלַח v. K. *to send*
 שָׁמָּה adv. *thither*.

§ 56. *Pe Nun* (נ) *Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesch-forte. In the Hophal Kamets-Hhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ה.

נָתַן assimilates its last as well as its first radical.

נָתַח has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחֹת n. f. *sister*
 דְּבֵשׁ n. m. *honey*
 חַיִּים n. m. pl. *life*
 חָצִי n. m. (חֲצִי) *half*
 לָמָּה, לָמָּה *for what? why?*
 מִדְּבָר n. m. *instruction*

מָוֶת n. m. *death*
 נָתַל v. H. *to tell*, Ho. *to be told*
 נִגַּשׁ v. K. N. *to approach*
 קִטְרֶה n. f. *incense*
 רַחֲמִים n. m. pl. *mercies, com-*
passions.

§ 57. *Ayin Doubled* (ע"ע) *Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סב for סָבָב, סָב for סָבָב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סָבָב, סָב; הָסָבָב, הָסָב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghesht-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יָסָבָב becomes יָסָב or יָסָב, and יָמָר יָמָר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יָסָב, יָסָב; הָסָב, הָסָב (comp. קָטַל, קָטַל); in the Hiphil, הָסָב, הָסָב (comp. יָקַטַל, יָקַטַל).

4. Although the letter, into which the second and third radicals have been contracted, represents two con-

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghash-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *ב*, *בָּה*, *יָבֹר*.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ô* (י) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, *הָסֵב*, *הִסְבִּיתָ*; *יָסֵב*, *יִסְבֶּנָּה*.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, *יָסֵב*, *יִסְבֶּנָּה*.

5. The Piel, Pual, and Hithpael sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as *סָכַסְךָ*, *הִתְסַכְסַּךְ*, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, *סִיָּב*, *הִתְסַיָּב*.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Conversive and the vowel of the ultimate is shortened, *יָסֵב*, *יִסְבֶּ*.

VOCABULARY 20.

אב conj. *if*

אָרַר v. K. *to curse*
be cursed

בָּעַל n. m. *Baal, lord*

הוּ *to גָּלַל* v. K. *to roll*

פָּדַד v. H. *to crush, pulverize*

חָלַל v. H. *to begin*
 יְהוּדָה n. m. *Judah*
 יְהוּדִי n. m. *a Jew*
 מְעָרָה n. f. *cave*

סָבַב v. K. *surround*
 פֶּה n. m. (const. פִּי) *mouth*
 פָּנִים n. m. pl. *face*.

§ 58. *Pe Yodh (פִּי) Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבֹּשׁ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, יִבֹּשׁ; in a few instances Hhirik is preserved by giving Daghesheforte to the second radical as in Pe Nun verbs, יִצֵּחַ, יִצֶּק.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטִיב; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, הִצִּיג, הִצִּיג.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Dagheshe inserted in the second radical, הִצִּיג.

7. In the Hithpael the first radical is commonly Yodh but a few verbs have Vav.

הִלָּךְ follows the analogy of Pe Yodh verbs.

VOCABULARY 21.

אָהֶב n. m. *tent*

אָהָב n. m. *Ahab*

אֵינָה adv. *where?*

הִלָּךְ v. H. *to cause to go,*
lead

יָבֵשׁ v. K. *to be dry*

יָדַע v. H. *to cause to know,*
let know

יָדָשׁ v. H. *to drive out*

כִּסֵּא n. m. (וֹת) *throne*

מִדְבָּר n. m. *wilderness*

מִשְׁפָּט n. m. *judgment.*

§ 59. *Ayin Vav* (וֹ) *and Ayin Yodh* (יֹ) *Verbs,* *see Table XIII.*

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָוּם, where *ā* is in partial compensation for the contraction, מָה for מָוֹה. Active participle קָם for קָוּם, מָה for מָוֹה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הָקִים for הִקְוִים, נָקִים for נִקְוִים, הִקְם for הִקְוִם, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel *u* or *i*, קִים, נִיב; נָקִים, נִיב, the prefix usually taking the simplest of the long vowels, *ā*; *u* combined with a preceding or accompanying *u* forms *ō*, Kal abs. infin. קִם = *kāūm*, Niphal נָקִים for נִקְוִים.

3. In the first and second persons of the Niphal and Hiphil preterites, *ō* (וֹ) is inserted before the affixed terminations, and sometimes *ē* (יֹ) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted *י* receives the accent, the preceding *י* is for euphony changed to *י*.

4. In the Kal and Hiphil species the apocopated future takes *ō* and *ē* in distinction from the ordinary future which has *ū* and *î*, *יָשַׁב*, *יָשַׁב*. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, *וַיָּשַׁב*, *וַיָּשַׁב*.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *י*, e. g. *עִיָּד*, or as *י*, e. g. *קָיָם*.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. *קָיָם*, Pu. *קָיָם*, Hith. *הִתְקָיָם*.

(2) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. *בָּלָל*, Pu. *בָּלָל*.

VOCABULARY 22.

<i>אָרְמָה</i> n. f. <i>ground, land</i>	<i>נָעַר</i> n. m. <i>young man</i>
<i>אֵין</i> adv. <i>where?</i> only after	<i>קָבַר</i> v. K. <i>to bury</i> ; N <i>to be</i>
<i>מֵאֵין</i> <i>whence?</i>	<i>בָּרָא</i> v. K. <i>to create</i>
<i>אָנָה</i> adv. <i>whither?</i>	<i>קָדְמָה</i> n. f. <i>former state</i>
<i>בּוֹא</i> v. K. (fut. <i>יָבוֹא</i>) <i>to come</i> ;	<i>קָם</i> v. K. <i>to arise</i>
<i>הָלַךְ</i> Hith. <i>to go for one's</i>	<i>רִיב</i> v. K. <i>to contend</i>
<i>לֵךְ</i> <i>self, go about</i>	<i>שׁוּב</i> v. K. <i>to return</i> ; H. <i>to</i>
<i>לִין</i> v. K. <i>to lodge</i>	<i>שׁוּבָה</i> n. f. <i>return, bring</i>
<i>מוֹת</i> v. K. <i>to die</i> ; H. <i>to put</i>	<i>שִׁפְחָה</i> n. f. <i>handmaid</i>
<i>לָמוֹת</i> <i>to death</i>	

§ 60. *Lamedh Aleph* (לָא) *Verbs*, see Table XV.

1 Aleph, as the third radical of verbs, retains its *חֵן*

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where א as a guttural requires א, ימצא for ימצא.

3. Before syllabic affixes א quiesces in Kamets in the Kal preterite מצא, except in those words which have Tsere as their proper vowel, ירא. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

VOCABULARY 23.

אור n. <i>Ur</i>	מצא v. K. <i>to find</i>
ברא v. K. <i>to create</i>	מרה n. f. <i>Mara (bitter)</i>
טהור adj. <i>clean, pure</i>	נעמי n. f. <i>Naomi (sweet)</i>
יצא v. K. <i>to go out</i> ; H. <i>to bring out</i>	עלי n. m. <i>Eli</i>
כשדים n. m. pl. <i>Chaldees</i>	קרא v. K. <i>to call</i>
לב n. m. (לבו) <i>heart</i>	רהטים n. m. pl. <i>troughs</i>
מלא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	רוץ v. K. <i>to run</i>
	שכב v. K. <i>to lie down</i>
	שמואל n. m. <i>Samuel</i>

§ 61. Lamedh He (לה) Verbs, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle גלוי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in ה.

The futures and participles in ה.

The imperatives in לִ.

The absolute infinitives in הִ or הֵ.

The construct infinitives have the feminine ending וֹת.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms (חֲסִירי), is commonly rejected, and its vowel given to the antecedent consonant, גָּלִי for גָּלִיִּי.

3. Before personal endings beginning with a consonant the radical ל remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic הִ, עָשְׂתָּ, which is commonly softened by an appended הִ, גָּלְתָּהּ.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלִי, גָּלָה from גָּלָה. The preterite 3 fem. takes its simple form, e. g. גָּלְתָּהּ or גָּלְתִּי.

6. The final vowel הִ is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. נִגְלֵל, נִגְלֵל from נִגְלֶה. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, נִגְלֵל or נִגְלֵל from נִגְלֶה; Hiphil, נִגְלֵל, נִגְלֵל from נִגְלֶה.

7 The final vowel הִ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. הִגְלֵל for הִגְלֶה, הִגְלֵל for הִגְלֶה, הִתְגַּלֵּל for הִתְגַּלֶּה.

הָיָה to be, fut. יִהְיֶה, apoc. יִהִי, part. הֹיָה.

חָיָה to live, fut. יִחְיֶה, apoc. יִחִי.

VOCABULARY 24.

אָמֵן adv. <i>truly, indeed</i>	בָּנָה v. K. <i>to build</i>
אֵךְ כִּי <i>how much more, or</i>	הָיָה v. K. <i>to be</i>
after a negative <i>how</i>	יָרַד v. K. <i>to go down, de-</i>
<i>much less</i>	<i>scend</i>

יִירוּשָׁלַם n. *Jerusalem*

כְּאֶשֶׁר as

כֹּל v. P. (כָּלַל) *to contain*

כָּלָה v. P. *to complete, finish*

מִטָּה n. f. *bed*

עָלָה v. K. *to go up, H. to bring up, offer*

עֹלָת n. f. *burnt-offering*

עָשָׂה v. K. *to make, do, N. to be done*

צִוָּה v. P. *to command*

רָאָה v. K. *to see, N. to be seen*

פָּאָר v. K. *to appear*

שְׁלֹמֹה n. m. *Solomon*

שֵׁנִית adv. *a second time*

Pointed as though it were written יִירוּשָׁלַם.

§ 62. Doubly Imperfect Verbs.

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לִה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עָל and לִה, the ו is invariably treated as a perfect consonant, and the לִה peculiarities only are preserved.

§ 63. Unusual Forms.

1 Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לִה verb may appear with a פָּא form, or an עָל verb with an עָע form, or *vice versâ*.

2. A few verbs of different classes adopt the peculiar עָע or עָל modes of forming the Piel, Pual, and Hithpael, inserting the vowel *ō* instead of the usual reduplication

שָׁרַשׁ and שָׁרַשׁ, Piels of יִתְגַּעְשׁוּ and יִתְגַּעְשׁוּ from גָּעַשׁ, or doubling the third radical in place of the second e. g. רָעָנוּ, אָמַלְלִי, נָאָה (= נָאָו) from נָאָה (= נָאָו), הִשְׁתַּחֲוִה (fut. הִשְׁתַּחֲוִה, with Vav Cōnv. וַיִּשְׁתַּחֲוֶה) from שָׁחָה, or reduplicating an entire syllable, e. g. הִמְרַמֵּר, סִחְרָרָו.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִגְזַלְלוּ, Niphal of Hithpael נִסְרָרוּ, נִכְפָּרוּ, נִשְׁתַּחֲוִה.

§ 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

§ 65. *Numerals, see Table XIX.*

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

VOCABULARY 25.

אֵיפָה n. f. *ephah*
חֹדֶשׁ n. m. *month*
נֹחַ n. m. *Noah*
עֶשְׂרוֹר n. m. *decade, ten*

פָּרָעָה n. m. *Pharaoh*
שָׁנָה n. f. (ים.) *year*
שֶׁקֶל n. m. *shekel*

§ 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions or interjections, are written as separate words.

2. The prepositions אַחֲרֵי *after*, אֶל- *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרֵי, אַחֲרֵיהֶם; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ and בֵּינוֹהֶם, בֵּינוֹנָה and בֵּינוֹנָהֶם.

3. The preposition אֵת *with*, commonly becomes אֶת before suffixes, e. g. אֶתִּי, אֶתְכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֹת, or before grave suffixes, אֵת, e. g. אֶתִּי, אֶתְכֶם.

SYNTAX.

§ 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, כָּל־יְבוֹתֶיהָ שָׁלוֹם *all her paths (are) peace*, הָעֵץ טוֹב *the tree (was) good*.

2. Or the verb הָיָה *to be*, or the pronoun הוּא of the third person, may be used as a copula, הָאָרֶץ הַיָּבֵשָׁה הָיְתָה הָרִיקָה *the earth was desolate*, הַנָּהָר הָרְבִיעִי הוּא פָּתָה *the fourth river is Euphrates*.

§ 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, הַזָּהָב *gold*, הַחֲכָמָה *wisdom*. So in comparisons, בֵּיתָא as a (lit. *the*) nest, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took* הַצִּילָה *the veil*, Gen. 24:65, i. e. the one which she had, *her veil*; or a demonstrative, as before words denoting time, הַיּוֹם *to-day*, הַשָּׁנָה *this year*; or the sign of the vocative, הַמֶּלֶךְ *O king!*

§ 69. Nouns definite without the Article

1. The following are definite without the article:—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

§ 70. Adjectives.

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן חָכָם a wise son*, *הָאָרֶץ הַטּוֹבָה the good land*.

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדָּבָר the word is good*.

§ 71. Demonstrative Pronouns.

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *הַדְּבָרִים הָאֵלֶּה these things*, *אֵלֶּה הַדְּבָרִים these are the things*.

2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, הָאָרֶץ הַטּוֹבָה הַזֹּאת *this good land*.

§ 72. Comparison of Adjectives.

1. Comparison is expressed by means of the preposition מִן *from*, placed after the adjective or other word expressive of quality, חָכְמָה מִפְּנִינִים טוֹבָה *wisdom is better than rubies*, lit. is good from rubies; אֶגְדָּל מִפֶּן *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding כָּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל-בְּנֵי-קֶדֶם *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, הַיָּפֶה בְּנָשִׁים *O fairest among women*, lit. the fair one, etc.

§ 73. Numerals.

1. The cardinal אֶחָד *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.) are commonly put in the singular, שְׁנָיִם שָׁנִים וְשֶׁבַע שָׁנִים *twenty years and seven years*.

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun. אַרְבָּעִים הַיּוֹם *the forty*, אַרְבָּעִים הַיּוֹם *the forty days*.

§ 74. Apposition.

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, הַבָּקָר הַנְּחָשֶׁת *the oxen the brass*, i. e. *the brazen oxen*, שְׁלֹשׁ סָאִים קָמָה *three measures (consisting of) meal*.

§ 75. The Construct State.

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, הַרִי בְּגִלְבֹּעַ *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc, particularly when the relative is itself omitted, בְּיַד־תְּשַׁלַּח *by the hand of* (him whom) *thou wilt send*; and even before the copulative, חֵכְמָה וְדַעַת *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah*.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *הַיָּדָוִי הַחֲזָקִים* *the mighty men of valor*, *אֱלֹהֵי זָהָב* *his idols of gold*.

6. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha*, *הַצֹּאן אֲשֶׁר לְאָבִיהָ* *her father's sheep*.

§ 76. Tenses of Verbs.

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

§ 77. The Preterite.

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *God בָּרָא created*.

b. Relative to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done?*

c. Relative to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made*.

d. Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord רָחַץ shall have washed, etc.*

e. Conditional, *except the Lord had left a remnant, הָיִינוּ we should have been as Sodom*.

f. Optative, *לֹא-יָמָתוּ O that we had died*.

- g. Subjunctive, *לִמְעַן יִרְאֶהְם* in order that ye might fear.
2. The present, regarded as a continuation of the past, *צָמֵחַ* I am thirsty, prop. I have been and still am thirsty.
3. General truths, embodying the experience of the past, *אֹן יָדַע* knoweth his owner, oxen always have done so, and always will.
4. The future, when described by the prophets as though it had already taken place, *בָּבֶלֶן נָפְלָה* has fallen.

§ 78. The Future.

The future tense is used in speaking of,

1. The future, whether it be,
 - a. Absolute, *אֶעֱשֶׂה* I will make.
 - b. Relative to a past, *עֲלִישָׁה נָפְלָה חֹלֵה* Elisha was fallen sick of his sickness, whereof he was to die.
 - c. Conditional, but (if it were my case) *אֶדְרֹשׁ* I would seek unto God.
 - d. Optative, expressing desire, determination, permission, or command, so *יִאֲבְדּוּ* may all thine enemies perish; all that thou commandest us, *נַעֲשֶׂה* we will do; of the fruit *נֹאכַל* we may eat; mine ordinances *תִּשְׁמְרוּ* ye shall keep.
 - e. Subjunctive, *לִמְעַן תְּבָרְכֵה* in order that my soul may bless thee.
2. The present, when it is conceived of as extending into the future, *חֲבָכְיָי* weepest thou? lit. why wilt thou go on to weep?
3. General truths, which are valid for all time to come, *תְּרוֹמִים* exalteth a nation, it does so now and always will.
4. Habitual acts or states continuing for an indefinite period from the time spoken of, thus *יַעֲשֶׂה* Job did continually, not only that once, but thenceforward.

5. The past, in animated description, as we use the present, *then* **רָשָׁרַח** *sings Moses*.

6. The future is idiomatically used with **בְּטָרַם** and **אֶתְרַם** *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing **אַל** *not* to the apocopated future, **אַל-תִּפְרָע** *harm not*.

§ 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

§ 80. *Participles.*

1 Participles may express what is permanent or habitual, (the Lord) **אֹהֵב** *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, **נִירָא** *not only feared, but worthy to be feared*.

2. Active participles most commonly relate to the pres-

ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot* לוֹט *was sitting in the gate of Sodom.*

§ 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, הוֹאֵל הֵלֶךְ *he was willing, he walked, for he was willing to walk, or walked willingly.*

§ 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle אֵת.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive אֵת.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house מלא האנשים *was full of men*, יצאו אֶת־הָעִיר *they went out (of) the city*.

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, הָלַךְ אֶת־רַגְלָיו *he was diseased in his feet*.

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

§ 83. *Verbs with more than one Object.*

1. Some verbs have more than one object, viz. :

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, וַיִּרְגְּמוּ אוֹתוֹ אֲבָן *and they overwhelmed him with stones*, וַיִּיצֶר אֶת־הָאָדָם עָפָר *and he formed the man of dust*.

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

§ 84. *Adverbial Expressions.*

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

§ 85. *Neglect of Agreement.*

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

§ 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֶּרֶךְ דֶּרֶךְ *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹת תָּמוּת *thou shalt surely die*.

§ 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen*, אֲשֶׁר בָּחַרְתִּיהָ, *whose seed*, אֲשֶׁר זָרְעוֹ.

2. When the relative is preceded by אֵל the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative זֶה or זֵה is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* וְהָיָה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וַיָּשָׂא אַבְרָהָם *Abraham lifted up his eyes.*

GRAMMATICAL TABLES.

I. THE LETTERS, §1.

Order.	Forms and Equivalents.		Names.		Rabbinical Alphabet.	Numerical values.
1	א	—	אַלֶּפֶּה	Áleph	א	1
2	ב	Bh, B	בֵּית	Bēth	ב	2
3	ג	Gh, G	גִּימֶל	Gī'-mel	ג	3
4	ד	Dh, D	דָּלֶת	Dā'-leth	ד	4
5	ה	H	הָא	Hē	ה	5
6	ו	V	וָו	Vāv	ו	6
7	ז	Z	זַיִן	Záyin	ז	7
8	ח	Hh	חֵית	Hhēth	ח	8
9	ט	T	טֵית	Tēth	ט	9
10	י	Y	יּוֹד	Yōdh	י	10
11	כ	Kh, K	כָּף	Kaph	כ	20
12	ל	L	לָמֶד	Lā'-medh	ל	30
13	מ	M	מֶם	Mēm	מ	40
14	נ	N	נוּן	Nūn	נ	50
15	ס	S	סָמֶךְ	Sā'-mekh	ס	60
16	ע	—	עֵין	Áyin	ע	70
17	פ	Ph, P	פָּא	Pē	פ	80
18	צ	Ts	צָדִי	Tsā'-dhē	צ	90
19	ק	K	קוֹף	Kōph	ק	100
20	ר	R	רֶשֶׁשׁ	Rēsh	ר	200
21	ש	Sh, S	שִׁין	Shīn	ש	300
22	ת	Th, T	תָּו	Tāv	ת	400

II. CLASSIFICATION OF THE LETTERS, § 2.

1.		2.	
Gutturals,	א ה ח ע	Weak,	{ א ה ו י Vowel-Letters
Palatals,	ג י כ ק		{ א ה ע Gutturals.
Linguals,	ד ט ל נ ת	Medium,	{ מ ל ר נ Liquids.
Dentals,	ז ס צ ש		{ ז ס צ ש Sibilants.
Labials,	ב מ ו פ	Strong,	{ פ ב Aspirates and
shares the peculiarities of the Gutturals.			{ ק כ ג Mutes.
			{ ט ת ד

3.

Serviles משה וכלב. Radicals the rest of the Alphabet

THE POINTS, § 4.

Long Vowels.	Short Vowels.	Doubtful Vowels.
Kā'mets ā ֿ	Páttahh ă ֿ	Hhī'rik ī ֿ or ĭ
Tsé're ē ֿ	Séghōl ẽ ֿ	Shū'rek ȳ ֿ
Hhō'lem ô ֿ	Kā'mets-Hhātūph ǒ ֿ	Kib buts ȳ ֿ

Pronounce ā as in *father*, ă as in *fat*, ē as in *there*, ẽ as in *met*, ī as in *machine*, ĭ as in *pin*, ô as in *note*, ǒ as in *not*, ū as in *rule*, ȳ as in *full*.

§ 7. Simple Sh'va ֿ silent or vocal.

Compound Sh'vas { Hhâtêph-Pattahh ֿ; thus עֲמֹד ^amôdh.
Hhâtêph-Seghol ֿ; thus עֲמֹר ^emôr.
Hhâtêph-Kamets ֿ; thus עֲנִי ^onî.

§ 8. Pattahh-furtive ֿ with ע, ה or ה at the end of words.

§ 12. Daghesl-lene in ב ג ד פ כ ת removes aspiration

§ 13. Daghesl-forte doubles; not found in א ה ח ע rarely in ר.

§ 14. Máppik in final ה when a consonant.

§ 15. Raphe ֿ opposite of Daghesl-lene, Daghesl-forte, or Mappik.

§ 21. Makkeph (ֿ) connects words.

§ 22. Methagh ֿ second syllable before the accent.

III. THE ACCENTS, § 16.

DISJUNCTIVES.

CLASS I. *Emperors.*

- | | | |
|------------|-----|-------|
| 1. Sillak | (,) | סילק; |
| 2. Athnahh | (^) | אתנח |

CLASS II. *Kings.*

- | | | |
|------------------|-----|-------------|
| 3. S'gholta | (^) | סגלטה postp |
| 4. Zakeph Katon | (^) | זקה קטון |
| 5. Zakeph Gadhol | (^) | זקה גדול |
| 6. Tiphhha | (,) | טיפחה |

CLASS III. *Dukes.*

- | | | |
|---------------|-----|-------------|
| 7. R'bhr | (^) | רביצ |
| 8. Shalshleth | (^) | שלשלטה |
| 9. Zarka | (^) | זרקה postp |
| 10. Pashta | (^) | פשטה postp |
| 11. Y'thIbh | (^) | יחייב prep. |
| 12. T'bhr | (,) | תביר |

CLASS IV. *Counts.*

- | | | |
|----------------------|-----|------------------|
| 13. Pazér | (^) | פזר |
| 14. Karné Phara | (^) | קרני פרה |
| 15. T'lisha Gh'dhola | (^) | תלישא גדולה prep |
| 16. Geresh | (^) | גרש |
| 17. G'rashayin. | (^) | גרשים |
| 18. P'sIk | (,) | פסיק |

CONJUNCTIVES. *Servants.*

- | | | |
|---------------------|-----|------------------|
| 19. Merka | (,) | מרקה |
| 20. Manahh | (,) | מנח |
| 21. Merka Kh'phala | (,) | מרקה כפולה |
| 22. Mahpakh | (,) | מחפק |
| 23. Darga | (,) | דרגה |
| 24. Kadhma | (^) | קדמה |
| 25. Yerahh ben Yomo | (^) | ירח בן יומי |
| 26. T'lisha K'tanna | (^) | תלישא קטנה postp |

IV. INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE, §§ 27, 28.

Primary form,	בְּ	כְּ	לְ	וְ
Before vowelless Consonants,	ב	כ	ל	ו*
Before Gutturals with Compound Sh'va,	the corresponding short vowel			
Before monosyllables and accented syllables,	† בְּ	כְּ	לְ	וְ
With the contracted article,	the vowel of the article.			

* Also before the labials ב, מ, and ע, but ו before vowelless *Yodh*.

† With the interrogative בַּמָּה, כַּמָּה, לַמָּה or לָמָּה.

THE PREPOSITION מִן, HE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מַה.

Before strong consonants,	מִן	מֵה	מִי	מַה*
Before vowelless consonants and strong gutturals,	מ	מ	מ	מה
Before weak gutturals,	מ	מ	מ	מה
Before gutturals with Kamets,	מ	מ	מ	מה

* But with a disjunctive accent commonly מַה.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בִּי	לִי	כִּי	מִי	מִי, מִי, מִי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	כְּךָ	מִי	מִי, מִי
2 f.	בְּךָ	לְךָ	—	—	מִי
3 m.	בּוֹ	לוֹ	כִּי	מִי	מִי, מִי, מִי
3 f.	בָּהּ	לָהּ	כִּי	מִי	מִי

PLURAL.

1 c.	בָּנוּ	לָנוּ	כָּנוּ	מִנוּ	מִנוּ
2 m.	בָּכֶם	לָכֶם	כָּכֶם	מִכֶּם	מִכֶּם
2 f.	בָּכֶן	לָכֶן	—	—	מִכֶּן
3 m.	בָּהֶם	לָהֶם	כָּהֶם	מִהֶם	מִהֶם
3 f.	בָּהֶן	לָהֶן	—	—	מִהֶן

V. PERSONAL PRONOUNS, § 29

SINGULAR.			PLURAL.		
1	I	אֲנִי, אַנְכִי	We	אֲנֵנוּ, אַנְחֵנוּ	אֲנוּ
2.	Thou <i>m</i>	אַתָּה, אַתָּ	Ye <i>m.</i>	אַתֶּם	
	Thou <i>f</i>	אַתָּי, אַתְּ	Ye <i>f.</i>	אַתֶּנָּה, אַתְּנָה	
3.	He	הוא	They <i>m.</i>	הֵם, הֵמָּה	
	She	היא, היא § 23. 3	They <i>f.</i>	הֵנָּה, הֵנָּה	

SUFFIXES.

	Simple.	With union Vowels of Verbs.				With Sing. Nouns	With Dual and Plur. Nouns
1 c.	י, כִּי	כִּי	כִּי	כִּי	(כִּי)	י	י
pl.	הִי	כִּי	כִּי	כִּי		כִּי (כִּי)	יכִי
2 m.	הִי (כִּי)	(כִּי)	(כִּי)	הִי (כִּי)		הִי (כִּי)	יִהִי
pl.	כִּם					כִּם	יכִם
2 f.	הִי (כִּי)	הִי, הִי, הִי				הִי	יִהִי
pl.	כִּן					כִּן	יכִן
3 m.	הוא	הוא, הִי, הִי	הוא (כִּי)	כִּי		הִי (כִּי)	יִהִי (כִּי), יִהִי
pl.	ם (מִן)	ם, ם, ם				ם	יִהִם (יִמִּין)
3 f.	הִי	הִי	הִי, הִי	כִּי		הִי	יִהִי
pl.	ן (כִּי)	ן	ן			ן	יִהִן

DEMONSTRATIVE.

Masc.	Fem.	Comm.
SING. זֶה (זֶה)	זֹאת (זֹאת)	PLUR. אֵלֶּה, אֵלֶּה these.

RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form שֶׁ (שֶׁ, שֶׁ, שֶׁ)

INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever*. מַה *what?* or *whatever*.

VERBS.—THEIR SPECIES, §§ 31, 32.

1 Simple act.	Kal	קָטַל <i>to kill</i> .
2. pass.	Niphal	נִקְטַל <i>to be killed</i> .
3. Intensive act.	Piel	קָטַל <i>to kill many or to massacre</i>
4. " pass.	Pual	קָטַל <i>to be massacred</i> .
5. Causative act.	Hiphil	הִקְטִיל <i>to cause to kill</i> .
6. " pass.	Hophal	הִקְטַל <i>to be caused to kill</i> .
7 Reflexive	Hithpaël	הִתְקַטַּל <i>to kill one's self</i> .

VI. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
Past.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN.	<i>absol.</i>	קָטוּל	הִקְטִיל	קָטַל	קָטַל
	<i>constr.</i>	קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)
Fut.	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֹל	הִקְטֵל	קָטֹל	
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
	2 f.	קָטַלְנָה	הִקְטַלְנָה	קָטַלְנָה	
PART.	<i>act.</i>	קָטֵל		מִקְטֵל	
	<i>pass.</i>	קָטוּל	נִקְטֵל		מִקְטֵל

VII. PARADIGM OF THE PERFECT

SINGULAR.

1 com. 2 masc. 2 fem. 3 masc. 3 fem.

KAL PRETERITE.

SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהּ
				קָטַלְתָּ	
3 fem.	קָטַלְתָּנִי	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהוּ	קָטַלְתָּהּ
				קָטַלְתָּהּ	
2 masc.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהּ
	קָטַלְתָּנִי			קָטַלְתָּהּ	
2 fem.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהּ
				קָטַלְתָּהּ	
1 com.	—	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ
PLUR. 3 com.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 masc.	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּם
1 com.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם

INFINITIVE.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהּ
	קָטַלְנִי				

FUTURE.

SING. 3 masc.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּהוּ	יִקְטַלְתָּהּ
	יִקְטַלְנִי	יִקְטַלְתָּ		יִקְטַלְתָּהּ	יִקְטַלְתָּהּ
PLUR. 3 masc.	יִקְטַלְנוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם

IMPERATIVE.

SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהּ
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PIEL PRETERITE.

SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּהּ
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HIPIL PRETERITE.

SING. 3 masc.	הִקְטַלְנִי	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּהוּ	הִקְטַלְתָּהּ
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VERBS WITH SUFFIXES, § 42.

P L U R A L.				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלתם	קטלחכם	קטלחכן	קטלחם	קטלחן
קטלתו	—	—	קטלתם	קטלתן
קטלתיו	—	—	קטלתים	קטלתין
—	קטלתיהם	קטלתיהן	קטלתים	קטלתין
קטלונם	קטלונכם	קטלונכן	קטלונם	קטלונן
קטלונתם	—	—	קטלונתם	קטלונתן
—	קטלונתם	קטלונתן	קטלונתם	קטלונתן
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלנו } קטלנו } קטלנו }	קטלכם קטלכם קטלכם	קטלכן קטלכן קטלכן	קטלם קטלם קטלם	קטלן קטלן קטלן
קטלנו	—	—	קטלם	
קטלנו	קטלכם	קטלכן	קטלם	קטלן
הקטלנו	הקטלכם	הקטלכן	הקטלם	הקטלן

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	אָבּלֵי־FUT.
PRESENT. 3 m.	עֲמֹד	נִעְמַד	הָעֲמִיד	הָעֲמִד	יֵאָכֵל
3 f.	עֲמֹדָה	נִעְמַדָה	הָעֲמִידָה	הָעֲמִדָה	תֵּאָכֵל
2 m.	עֲמֹדָת	נִעְמַדָת	הָעֲמִידָת	הָעֲמִדָת	תֵּאָכֵל
2 f.	עֲמֹדָתִי	נִעְמַדָתִי	הָעֲמִידָתִי	הָעֲמִדָתִי	תֵּאָכְלִי
1 c.	עֲמֹדְתִי	נִעְמַדְתִּי	הָעֲמִידְתִּי	הָעֲמִדְתִּי	אֵכֵל
Plur. 3 c.	עֲמֹדִי	נִעְמַדִי	הָעֲמִידִי	הָעֲמִדִי	יֵאָכְלוּ
2 m.	עֲמַדְתֶּם	נִעְמַדְתֶּם	הָעֲמַדְתֶּם	הָעֲמַדְתֶּם	תֵּאָכְלֶנָה
2 f.	עֲמַדְתֶּן	נִעְמַדְתֶּן	הָעֲמַדְתֶּן	הָעֲמַדְתֶּן	תֵּאָכְלוּ
1 c.	עֲמַדְנוּ	נִעְמַדְנוּ	הָעֲמַדְנוּ	הָעֲמַדְנוּ	תֵּאָכְלֶנָה
					נֵאָכֵל
INFIN. Absol.	עֲמֹד	הָעֲמַד	הָעֲמִיד	הָעֲמִד	
Constr.	עֲמֹד	הָעֲמַד	הָעֲמִיד	הָעֲמִד	KAL (fut. a.)
FUT. 3 m.	יֵעֲמֹד	יִעְמַד	יִעְמִיד	יִעְמִד	יִהְיֶה
3 f.	תֵּעֲמֹד	תִּעְמַד	תִּעְמִיד	תִּעְמִד	תִּהְיֶה
2 m.	תֵּעֲמֹד	תִּעְמַד	תִּעְמִיד	תִּעְמִד	תִּהְיֶה
2 f.	תֵּעֲמֹדִי	תִּעְמַדִי	תִּעְמִידִי	תִּעְמִדִי	תִּהְיֶה
1 c.	אֵעֲמֹד	אִעְמַד	אִעְמִיד	אִעְמִד	אִהְיֶה
Plur. 3 m.	יֵעֲמֹדוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמִדוּ	יִהְיוּ
3 f.	תֵּעֲמַדְנָה	תִּעְמַדְנָה	תִּעְמִידְנָה	תִּעְמִדְנָה	תִּהְיוּנָה
2 m.	תֵּעֲמַדוּ	תִּעְמַדוּ	תִּעְמִידוּ	תִּעְמִדוּ	תִּהְיוּ
2 f.	תֵּעֲמַדְנָה	תִּעְמַדְנָה	תִּעְמִידְנָה	תִּעְמִדְנָה	תִּהְיוּנָה
1 c.	נִעְמַד	נִעְמַד	נִעְמִיד	נִעְמִד	נִהְיֶה
IMPER. 2 m.	עֲמֹד	הָעֲמַד	הָעֲמִיד		הִזָּק
2 f.	עֲמִדִי	הָעֲמִדִי	הָעֲמִידִי	wanting	הִזָּקִי
Plur. 2 m.	עֲמֹדוּ	הָעֲמַדוּ	הָעֲמִידוּ		הִזָּקוּ
2 f.	עֲמַדְנָה	הָעֲמַדְנָה	הָעֲמִידְנָה		הִזָּקְנָה
PART. Act.	עֹמֵד		מִעֲמִיד	-	
Pass.	עֲמוּד	נִעְמָד		מִעֲמוּד	

IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	פָּאַל	נִפְּאַל	פִּיֵּאַל	פִּיֵּאַל	הִתְפִּיֵּאַל
3 f.	פָּאַלָּה	נִפְּאַלָּה	פִּיֵּאַלָּה	פִּיֵּאַלָּה	הִתְפִּיֵּאַלָּה
2 m.	פָּאַלְתָּ	נִפְּאַלְתָּ	פִּיֵּאַלְתָּ	פִּיֵּאַלְתָּ	הִתְפִּיֵּאַלְתָּ
2 f.	פָּאַלְתְּ	נִפְּאַלְתְּ	פִּיֵּאַלְתְּ	פִּיֵּאַלְתְּ	הִתְפִּיֵּאַלְתְּ
1 c.	פָּאַלְתִּי	נִפְּאַלְתִּי	פִּיֵּאַלְתִּי	פִּיֵּאַלְתִּי	הִתְפִּיֵּאַלְתִּי
Plur. 3 c.	פָּאַלוּ	נִפְּאַלוּ	פִּיֵּאַלוּ	פִּיֵּאַלוּ	הִתְפִּיֵּאַלוּ
2 m.	פָּאַלְתֶּם	נִפְּאַלְתֶּם	פִּיֵּאַלְתֶּם	פִּיֵּאַלְתֶּם	הִתְפִּיֵּאַלְתֶּם
2 f.	פָּאַלְתֶּן	נִפְּאַלְתֶּן	פִּיֵּאַלְתֶּן	פִּיֵּאַלְתֶּן	הִתְפִּיֵּאַלְתֶּן
1 c.	פָּאַלְנוּ	נִפְּאַלְנוּ	פִּיֵּאַלְנוּ	פִּיֵּאַלְנוּ	הִתְפִּיֵּאַלְנוּ
INFIN. <i>Absol.</i>	פֹּאֵל	הִפְּאֵל	פִּיֵּאֵל		
<i>Constr.</i>	פֹּאֵל	הִפְּאֵל	פִּיֵּאֵל		הִתְפִּיֵּאֵל
FUT. 3 m.	יִפְּאֵל	יִפְּאֵל	יִפְּאֵל	יִפְּאֵל	יִתְפִּיֵּאֵל
3 f.	תִּפְּאֵל	תִּפְּאֵל	תִּפְּאֵל	תִּפְּאֵל	תִּתְפִּיֵּאֵל
2 m.	תִּפְּאֵל	תִּפְּאֵל	תִּפְּאֵל	תִּפְּאֵל	תִּתְפִּיֵּאֵל
2 f.	תִּפְּאֵלִי	תִּפְּאֵלִי	תִּפְּאֵלִי	תִּפְּאֵלִי	תִּתְפִּיֵּאֵלִי
1 c.	אֶפְּאֵל	אֶפְּאֵל	אֶפְּאֵל	אֶפְּאֵל	אֶתְפִּיֵּאֵל
Plur. 3 m.	יִפְּאֵלוּ	יִפְּאֵלוּ	יִפְּאֵלוּ	יִפְּאֵלוּ	יִתְפִּיֵּאֵלוּ
3 f.	תִּפְּאֵלְנָה	תִּפְּאֵלְנָה	תִּפְּאֵלְנָה	תִּפְּאֵלְנָה	תִּתְפִּיֵּאֵלְנָה
2 m.	תִּפְּאֵלוּ	תִּפְּאֵלוּ	תִּפְּאֵלוּ	תִּפְּאֵלוּ	תִּתְפִּיֵּאֵלוּ
2 f.	תִּפְּאֵלְנָה	תִּפְּאֵלְנָה	תִּפְּאֵלְנָה	תִּפְּאֵלְנָה	תִּתְפִּיֵּאֵלְנָה
1 c.	נִפְּאֵל	נִפְּאֵל	נִפְּאֵל	נִפְּאֵל	נִתְפִּיֵּאֵל
IMPER. 2 m.	פֹּאֵל	הִפְּאֵל	פִּיֵּאֵל		הִתְפִּיֵּאֵל
2 f.	פֹּאֵלִי	הִפְּאֵלִי	פִּיֵּאֵלִי	wanting	הִתְפִּיֵּאֵלִי
Plur. 2 m.	פֹּאֵלוּ	הִפְּאֵלוּ	פִּיֵּאֵלוּ		הִתְפִּיֵּאֵלוּ
2 f.	פֹּאֵלְנָה	הִפְּאֵלְנָה	פִּיֵּאֵלְנָה		הִתְפִּיֵּאֵלְנָה
PART. Act.	פֹּאֵל		מִפְּאֵל		מִתְפִּיֵּאֵל
Pass.	פֹּאֵל	נִפְּאֵל		מִפְּאֵל	

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 <i>m.</i>	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
8 <i>f.</i>	שִׁלְּחָהּ	נִשְׁלְּחָהּ	שִׁלַּחָהּ	הִשְׁלִיחָהּ	הִשְׁתַּלַּחָהּ
2 <i>m.</i>	שִׁלַּחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 <i>f.</i>	שִׁלַּחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 <i>c.</i>	שִׁלַּחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 <i>c.</i>	שִׁלְּחוּ	נִשְׁלְּחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 <i>m.</i>	שִׁלַּחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 <i>f.</i>	שִׁלַּחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 <i>c.</i>	שִׁלַּחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שִׁלַּח	נִשְׁלַח	שִׁלַּח	הִשְׁלַח	—
<i>Constr.</i>	שִׁלְּחַ	הִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUT. 3 <i>m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
8 <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>f.</i>	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 <i>c.</i>	אִשְׁלַח	אִשְׁלַח	אִשְׁלַח	אִשְׁלִיחַ	אִשְׁתַּלַּח
Plur. 3 <i>m.</i>	יִשְׁלְּחוּ	יִשְׁלְּחוּ	יִשְׁלְּחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
8 <i>f.</i>	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁתַּלַּחְנָהּ
2 <i>m.</i>	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
2 <i>f.</i>	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁתַּלַּחְנָהּ
1 <i>c.</i>	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 <i>m.</i>	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 <i>f.</i>	שִׁלְּחִי	הִשְׁלְּחִי	שִׁלְּחִי	הִשְׁלִיחִי	הִשְׁתַּלְּחִי
Plur. 2 <i>m.</i>	שִׁלְּחוּ	הִשְׁלְּחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 <i>f.</i>	שִׁלַּחְנָהּ	הִשְׁלַחְנָהּ	שִׁלַּחְנָהּ	הִשְׁלַחְנָהּ	הִשְׁתַּלַּחְנָהּ
PART. <i>Act.</i>	שֹׁלֵחַ		מְשַׁלֵּחַ	מְשַׁלֵּחַ	מְשַׁתַּלֵּחַ
<i>Pass.</i>	שֹׁלֵחַ	נִשְׁלָח			

XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	נָכַשׁ	נִכַּשׁ	הִכְשִׁיחַ	הִכְשִׁיחַ	נָכַחַן
3 f.	נִכְשְׁתָּה	נִכְשְׁתָּה	הִכְשִׁיחָהּ	הִכְשִׁיחָהּ	נִכְחָלָהּ
2 m.	נִכְשָׁתָּה	נִכְשָׁתָּה	הִכְשִׁיחְךָ	הִכְשִׁיחְךָ	נִכְחָלְךָ
2 f.	נִכְשָׁתְּךָ	נִכְשָׁתְּךָ	הִכְשִׁיחְךָ	הִכְשִׁיחְךָ	נִכְחָלְךָ
1 c.	נִכְשָׁתִּי	נִכְשָׁתִּי	הִכְשִׁיחִי	הִכְשִׁיחִי	נִכְחָלִי
<i>Plur.</i> 3 c.	נִכְשׁוּ	נִכְשׁוּ	הִכְשִׁיחוּ	הִכְשִׁיחוּ	נִכְחָלוּ
2 m.	נִכְשָׁתֶם	נִכְשָׁתֶם	הִכְשִׁיחְתֶּם	הִכְשִׁיחְתֶּם	נִכְחָלְתֶּם
2 f.	נִכְשָׁתֶיךָ	נִכְשָׁתֶיךָ	הִכְשִׁיחְתֶּיךָ	הִכְשִׁיחְתֶּיךָ	נִכְחָלְתֶּיךָ
1 c.	נִכְשָׁתִּנִּי	נִכְשָׁתִּנִּי	הִכְשִׁיחְתִּנִּי	הִכְשִׁיחְתִּנִּי	נִכְחָלְתִּנִּי
<i>INFIN. Absol.</i>	נִכְשׁוּ	הִכְשִׁיחַ	הִכְשִׁיחַ	הִכְשִׁיחַ	נִכְחָן
<i>Constr.</i>	נִכְשָׁתָּה	הִכְשִׁיחַ	הִכְשִׁיחַ		נִכְחָן
FUT. 3 m.	יִכְשֹׁחַ	יִכְשֹׁחַ	יִכְשִׁיחַ	יִכְשֹׁחַ	יִכְחֹן
3 f.	תִּכְשְׁתָּה	תִּכְשְׁתָּה	תִּכְשִׁיחַ	תִּכְשְׁתָּה	תִּכְחֹלָהּ
2 m.	תִּכְשָׁתָּה	תִּכְשָׁתָּה	תִּכְשִׁיחַ	תִּכְשָׁתָּה	תִּכְחֹלְךָ
2 f.	תִּכְשָׁתְּךָ	תִּכְשָׁתְּךָ	תִּכְשִׁיחַ	תִּכְשָׁתְּךָ	תִּכְחֹלְךָ
1 c.	אִכְשֹׁחַ	אִכְשֹׁחַ	אִכְשִׁיחַ	אִכְשֹׁחַ	אִכְחֹן
<i>Plur.</i> 3 m.	יִכְשׁוּ	יִכְשׁוּ	יִכְשִׁיחוּ	יִכְשׁוּ	יִכְחֹנוּ
3 f.	תִּכְשֹׁנָה	תִּכְשֹׁנָה	תִּכְשִׁיחוּ	תִּכְשֹׁנָה	(תִּכְחֹנָה)
2 m.	תִּכְשֹׁהוּ	תִּכְשֹׁהוּ	תִּכְשִׁיחוּ	תִּכְשֹׁהוּ	תִּכְחֹנוּ
2 f.	תִּכְשֹׁנָה	תִּכְשֹׁנָה	תִּכְשִׁיחוּ	תִּכְשֹׁנָה	(תִּכְחֹנָה)
1 c.	נִכְשֹׁחַ	נִכְשֹׁחַ	נִכְשִׁיחַ	נִכְשֹׁחַ	נִכְחֹן
IMPER. 2 m.	כֹּשֵׁחַ	הִכְשִׁיחַ	הִכְשִׁיחַ		כֹּחֵן
2 f.	כֹּשִׁיחַ	הִכְשִׁיחַ	הִכְשִׁיחַ	wanting	כֹּחֵי
<i>Plur.</i> 2 m.	כֹּשֵׁחַ	הִכְשִׁיחַ	הִכְשִׁיחַ		כֹּחֵי
2 f.	כֹּשִׁיחַ	הִכְשִׁיחַ	הִכְשִׁיחַ		(כֹּחֵי)
PART. Act.	כֹּשֵׁחַ		מִכְשִׁיחַ		כֹּחֵן
<i>Pass.</i>	כֹּשֵׁחַ	כֹּשֵׁחַ		כֹּשֵׁחַ	כֹּחֵן

XII. PARADIGM OF AYIN

	KAL.		NIPHAL.		PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב		סוּבַב
3 f.	סָבְבָה	סָבְהָ	נָסְבָה		סוּבְבָה
2 m.	(סָבְבָתָּהּ)	סָבְוֹתָּהּ	נָסְבְוֹתָּהּ		סוּבְבָתָּהּ
2 f.	(סָבְבָתָּהּ)	סָבְוֹתָּהּ	נָסְבְוֹתָּהּ		סוּבְבָתָּהּ
1 c.	סָבְבָתִּי	סָבְוֹתִי	נָסְבְוֹתִי		סוּבְבָתִּי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ		סוּבְבוּ
2 m.	(סָבְבָתֶּם)	סָבְוֹתֶם	נָסְבְוֹתֶם		סוּבְבָתֶּם
2 f.	(סָבְבָתֶּן)	סָבְוֹתֶן	נָסְבְוֹתֶן		סוּבְבָתֶן
1 c.	סָבְבֵנוּ	סָבוּנוּ	נָסְבוּנוּ		סוּבְבוּנוּ
INFIN. Absol.	סָבֹב	סָב	הִסְבֹּב		סוּבֹב
Constr.	סָבֵב	סָב	הִסְבֵּב		סוּבֵב
FUT. 3 m.	יָסֹב	יָסֵב	יָסִב		יִסְבֹּב
3 f.	תָּסֹב	תָּסֵב	תָּסִב		תִּסְבֹּב
2 m.	תָּסֹב	תָּסֵב	תָּסִב		תִּסְבֹּב
2 f.	תָּסֹבִי	תָּסֵבִי	תָּסִבִּי		תִּסְבֹּבִי
1 c.	אָסֹב	אָסֵב	אָסִב		אִסְבֹּב
Plur. 3 m.	יָסְבוּ	יָסְבוּ	יָסְבוּ		יִסְבְּבוּ
3 f.	תָּסְבִינָה	תָּסְבִינָה	תָּסְבִינָה		תִּסְבְּבִינָה
2 m.	תָּסְבוּ	תָּסְבוּ	תָּסְבוּ		תִּסְבְּבוּ
2 f.	תָּסְבִינָה	תָּסְבִינָה	תָּסְבִינָה		תִּסְבְּבִינָה
1 c.	נָסֹב	נָסֵב	נָסִב		נִסְבֹּב
IMPER. 2 m.	סֵב		הִסְבֵּב		סוּבֵב
2 f.	סְבִי		הִסְבִּי		סוּבְבִי
Plur. 2 m.	סְבוּ		הִסְבְּבוּ		סוּבְבוּ
2 f.	סְבִינָה		הִסְבְּבִינָה		סוּבְבִינָה
PART. Act.	סֹבֵב				מְסוּבֵב
Pass.	סָבוֹב		נָסֵב		

DOUBLED VERBS, § 57.

MIPIIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוֹסֵב	הִסְתַּוֵּב	סִבְסָדָה
הִסְבָּה	הוֹסֵבָה	הִסְתַּוֵּבָה	סִבְסָדָה
הִסְבוֹת		הִסְתַּוֵּבְתָּ	סִבְסָדְתָּ
הִסְבוֹת		הִסְתַּוֵּבְתָּ	סִבְסָדְתָּ
הִסְבוֹתִי		הִסְתַּוֵּבְתִּי	סִבְסָדְתִּי
הִסְבֹּי	הוֹסֵבֹי	הִסְתַּוֵּבֹי	סִבְסָדְנוּ
הִסְבוֹתָם		הִסְתַּוֵּבְתָּם	סִבְסָדְתָּם
הִסְבוֹתָן		הִסְתַּוֵּבְתָּן	סִבְסָדְתָּן
הִסְבוֹנוּ		הִסְתַּוֵּבְנוּ	סִבְסָדְנוּ
הִסָּב			סִבְסָדָה
הִסָּב		הִסְתַּוֵּב	סִבְסָדָה
יָסָב	יּוֹסֵב	יִסְתַּוֵּב	יִסְבְּסָדָה
תָּסָב	תּוֹסֵב	תִּסְתַּוֵּב	תִּסְבְּסָדָה
תָּסָב	תּוֹסֵב	תִּסְתַּוֵּב	תִּסְבְּסָדָה
תָּסָבִי	תּוֹסֵבִי	תִּסְתַּוֵּבִי	תִּסְבְּסָדְנִי
אָסָב	אּוֹסֵב	אִסְתַּוֵּב	אִסְבְּסָדָה
יָסְבוּ	יּוֹסְבוּ	יִסְתַּוֵּבּוּ	יִסְבְּסָדּוּ
תָּסְבִינָה		תִּסְתַּוֵּבְנָה	תִּסְבְּסָדְנָה
תָּסְבוּ	תּוֹסְבוּ	תִּסְתַּוֵּבּוּ	תִּסְבְּסָדּוּ
תָּסְבִינָה		תִּסְתַּוֵּבְנָה	תִּסְבְּסָדְנָה
נָסָב	נּוֹסֵב	נִסְתַּוֵּב	נִסְבְּסָדָה
הִסָּב		הִסְתַּוֵּב	סִבְסָדָה
הִסְבִּי	wanting	הִסְתַּוֵּבִי	סִבְסָדְנִי
הִסְבֹּי		הִסְתַּוֵּבֹי	סִבְסָדְנוּ
הִסְבִּינָה		הִסְתַּוֵּבְנָה	סִבְסָדְנָה
מִסָּב		מִסְתַּוֵּב	מִסְבְּסָדָה
	מוֹסָב		

XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקֹם	קִוִּים	קִוִּים
3 f.	קָמָה	נָקֻמָה	קִוִּמָה	קִוִּמָה
2 m.	קָמַתָּ	נָקֻמֹתָ	קִוִּמַתָּ	קִוִּמַתָּ
2 f.	קָמַתְּ	נָקֻמֹתְ	קִוִּמַתְּ	קִוִּמַתְּ
1 c.	קָמַתִּי	נָקֻמֹתִי	קִוִּמַתִּי	קִוִּמַתִּי
Plur. 3 c.	קָמוּ	נָקֻמוּ	קִוִּמוּ	קִוִּמוּ
2 m.	קָמַתֶּם	נָקֻמוֹתֶם	קִוִּמַתֶּם	קִוִּמַתֶּם
2 f.	קָמַתְּן	נָקֻמוֹתְן	קִוִּמַתְּן	קִוִּמַתְּן
1 c.	קָמְנוּ	נָקֻמוּנוּ	קִוִּמְנוּ	קִוִּמְנוּ
INFIN. Absol.	קֹם	הִקֹּם		
Constr.	קֹם	הִקֹּם	קִוִּים	
FUT. 3 m.	יִקְוִים	יִקְוִם	יִקְוִים	יִקְוִים
3 f.	תִּקְוִים	תִּקְוִם	תִּקְוִים	תִּקְוִים
2 m.	תִּקְוִים	תִּקְוִם	תִּקְוִים	תִּקְוִים
2 f.	תִּקְוִי	תִּקְוִי	תִּקְוִי	תִּקְוִי
1 c.	אִקְוִים	אִקְוִם	אִקְוִים	אִקְוִים
Plur. 3 m.	יִקְוִימוּ	יִקְוִמוּ	יִקְוִימוּ	יִקְוִימוּ
3 f.	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְוִימוּ
2 m.	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְוִימוּ
2 f.	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְוִימוּ
1 c.	נִקְוִים	נִקְוִם	נִקְוִים	נִקְוִים
IMPER. 2 m.	קֹם	הִקֹּם	קִוִּים	
2 f.	קִוִּי	הִקְוִי	קִוִּי	wanting
Plur. 2 m.	קִוִּמוּ	הִקְוִמוּ	קִוִּמוּ	
2 f.	קִוִּימוּ	הִקְוִימוּ	קִוִּימוּ	
PART. Act.	קֹם		מְקוִים	
Pass.	קֹם	נִקְוִם		מְקוִים

AND AYIN YODH VERBS, § 59.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.
הִקִּים	הִקָּם	הִתְקוּמָם	קָם
הִקְרִימָה	הִקְרָמָה	הִתְקוּרְמָה	קָרַח
הִקְרִימוֹת	(הִקְרַמְתָּ)	הִתְקוּרְמַתָּ	קָרַחְתָּ רִיבוֹת
הִקְרִימוֹת	(הִקְרַמְתָּ)	הִתְקוּרְמַתָּ	קָרַחְתָּ רִיבוֹתֵי
הִקְרִימוֹתִי	(הִקְרַמְתִּי)	הִתְקוּרְמַתִּי	קָרַחְתִּי רִיבוֹ
הִקְרִימוּ	הִקְרָמוּ	הִתְקוּרְמוּ	קָרַחוּ
הִקְרִימוּתָם	(הִקְרַמְתָּם)	הִתְקוּרְמוּתָם	קָרַחוּתָם
הִקְרִימוּתָן	(הִקְרַמְתָּן)	הִתְקוּרְמוּתָן	קָרַחוּתָן
הִקְרִימוּנִי	(הִקְרַמְנִי)	הִתְקוּרְמוּנִי	קָרַחוּנִי
הִקָּם		הִתְקוּמָם	קָם רִיב
הִקָּם			קָם רִיב
יִקָּם	יִקָּם	יִתְקוּמָם	יָקַם
תִּקָּם	תִּקָּם	תִּתְקוּמָם	תָּקַם
תִּקָּם	תִּקָּם	תִּתְקוּמָם	תָּקַם
תִּקְרָמִי	תִּקְרָמִי	תִּתְקוּרְמִי	תָּקַחְתִּי
אִקָּם	אִקָּם	אִתְקוּמָם	אָקַם
יִקְרָמוּ	יִקְרָמוּ	יִתְקוּרְמוּ	יָקַחוּ
תִּקְרָמְנָה	(תִּקְרַמְנָה)	תִּתְקוּרְמְנָה	תָּקַחְתֶּנָּה
תִּקְרָמוּ	תִּקְרָמוּ	תִּתְקוּרְמוּ	תָּקַחוּ
תִּקְרָמְנָה	(תִּקְרַמְנָה)	תִּתְקוּרְמְנָה	תָּקַחְתֶּנָּה
נִקָּם	נִקָּם	נִתְקוּמָם	נָקַם
הִקָּם		הִתְקוּמָם	קָם
הִקְרָמִי	wanting	הִתְקוּרְמִי	קָרַחְתִּי
הִקְרָמוּ		הִתְקוּרְמוּ	קָרַחוּ
הִקְרָמְנָה		הִתְקוּרְמְנָה	(קָרַחְתֶּנָּה)
מִקָּם		מִתְקוּמָם	קָם
מִקָּם			קָם

XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 <i>m.</i>	יָשַׁב	נָשַׁב	הוֹשִׁיב	הוֹשֵׁב	יָבֵשׁ
3 <i>f.</i>	יָשְׁבָה	נָשְׁבָה	הוֹשִׁיבָה	הוֹשֵׁבָה	יָבֵשְׁהָ
2 <i>m.</i>	יָשַׁבְתָּ	נָשַׁבְתָּ	הוֹשַׁבְתָּ	הוֹשֵׁבְתָּ	יָבֵשְׁתָּ
2 <i>f.</i>	יָשַׁבְתְּ	נָשַׁבְתְּ	הוֹשַׁבְתְּ	הוֹשֵׁבְתְּ	יָבֵשְׁתְּ
1 <i>c.</i>	יָשַׁבְתִּי	נָשַׁבְתִּי	הוֹשַׁבְתִּי	הוֹשֵׁבְתִּי	יָבֵשְׁתִּי
Plur. 3 <i>c.</i>	יָשְׁבוּ	נָשְׁבוּ	הוֹשִׁיבוּ	הוֹשֵׁבוּ	יָבֵשׁוּ
2 <i>m.</i>	יָשַׁבְתֶּם	נָשַׁבְתֶּם	הוֹשַׁבְתֶּם	הוֹשֵׁבְתֶּם	יָבֵשְׁתֶּם
2 <i>f.</i>	יָשַׁבְתֶּן	נָשַׁבְתֶּן	הוֹשַׁבְתֶּן	הוֹשֵׁבְתֶּן	יָבֵשְׁתֶּן
1 <i>c.</i>	יָשַׁבְנוּ	נָשַׁבְנוּ	הוֹשַׁבְנוּ	הוֹשֵׁבְנוּ	יָבֵשְׁנוּ
INFIN. <i>Absol.</i>	יָשׁוּב		הוֹשִׁיב		יָבוֹשׁ
<i>Constr.</i>	שָׁבַת	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב	יָבוֹשׁ
FUT. 3 <i>m.</i>	יָשִׁיב	יִהְיֶיב	יִהְיִיב	יִהְיֶיב	יִיבֵשׁ
3 <i>f.</i>	תָּשִׁיב	תִּהְיֶיב	תִּהְיִיב	תִּהְיֶיב	תִּיבֵשׁ
2 <i>m.</i>	תָּשִׁיב	תִּהְיֶיב	תִּהְיִיב	תִּהְיֶיב	תִּיבֵשׁ
2 <i>f.</i>	תִּשְׁבִּי	תִּהְיֶיבִי	תִּהְיִיבִי	תִּהְיֶיבִי	תִּיבֵשִׁי
1 <i>c.</i>	אָשִׁיב	אִהְיֶיב	אִהְיִיב	אִהְיֶיב	אִיבֵשׁ
Plur. 3 <i>m.</i>	יָשִׁיבוּ	יִהְיֶיבוּ	יִהְיִיבוּ	יִהְיֶיבוּ	יִיבֵשׁוּ
3 <i>f.</i>	תִּשְׁבְּנָה	תִּהְיֶיבְנָה	תִּהְיִיבְנָה	תִּהְיֶיבְנָה	תִּיבֵשְׁנָה
2 <i>m.</i>	תִּשְׁבּוּ	תִּהְיֶיבוּ	תִּהְיִיבוּ	תִּהְיֶיבוּ	תִּיבֵשׁוּ
2 <i>f.</i>	תִּשְׁבְּנָה	תִּהְיֶיבְנָה	תִּהְיִיבְנָה	תִּהְיֶיבְנָה	תִּיבֵשְׁנָה
1 <i>c.</i>	נָשִׁיב	נִהְיֶיב	נִהְיִיב	נִהְיֶיב	נִיבֵשׁ
IMPER. 2 <i>m.</i>	שֵׁב	הוֹשֵׁב	הוֹשִׁיב		יָבוֹשׁ
2 <i>f.</i>	שְׁבִי	הוֹשֵׁבִי	הוֹשִׁיבִי	wanting	יָבוֹשִׁי
Plur. 2 <i>m.</i>	שִׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ		יָבוֹשׁוּ
2 <i>f.</i>	שְׁבֶנָה	הוֹשִׁיבְנָה	הוֹשִׁיבְנָה		יָבוֹשְׁנָה
PART. Act.	יֹשֵׁב		מוֹשִׁיב		יָבוֹשׁ
Pass.	יָשׁוּב	נֹשֵׁב		נֹשֵׁב	יָבוֹשׁ

XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	מָצַא	נִמְצָא	מָצַא	הִמְצִיא	הִתְמַצֵּא
3 f.	מָצְאָה	נִמְצְאָה	מָצְאָה	הִמְצִיָּה	הִתְמַצְּאָה
2 m.	מָצַאתָ	נִמְצַאתָ	מָצַאתָ	הִמְצִאתָ	הִתְמַצַּאתָ
2 f.	מָצַאתְּ	נִמְצַאתְּ	מָצַאתְּ	הִמְצִאתְּ	הִתְמַצַּאתְּ
1 c.	מָצַאתִי	נִמְצַאתִי	מָצַאתִי	הִמְצִאתִי	הִתְמַצַּאתִי
Plur. 3 c.	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	הִמְצִיאוּ	הִתְמַצְּאוּ
2 m.	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם	הִמְצִאתֶם	הִתְמַצַּאתֶם
2 f.	מָצַאתֶן	נִמְצַאתֶן	מָצַאתֶן	הִמְצִאתֶן	הִתְמַצַּאתֶן
1 c.	מָצַאתִנִּי	נִמְצַאתִנִּי	מָצַאתִנִּי	הִמְצִאתִנִּי	הִתְמַצַּאתִנִּי
INFIN. Absol.	מֵצֵא	נִמְצֵא	מֵצֵא	הִמְצֵא	
Constr.	מֵצֵא	הִמְצֵא	מֵצֵא	הִמְצֵא	הִתְמַצֵּא
FUT. 3 m.	יִמְצֵא	יִמְצֵא	יִמְצֵא	יִמְצִיא	יִתְמַצֵּא
3 f.	תִּמְצְאָה	תִּמְצְאָה	תִּמְצְאָה	תִּמְצִיָּה	תִּתְמַצְּאָה
2 m.	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא	תִּמְצִיא	תִּתְמַצֵּא
2 f.	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצִיִּי	תִּתְמַצְּאִי
1 c.	אֶמְצֵא	אֶמְצֵא	אֶמְצֵא	אֶמְצִיא	אֶתְמַצֵּא
Plur. 3 m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצִיאוּ	יִתְמַצְּאוּ
3 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצִיֶּנָּה	תִּתְמַצְּנָה
2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצִיאוּ	תִּתְמַצְּאוּ
2 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצִיֶּנָּה	תִּתְמַצְּנָה
1 c.	נִמְצֵא	נִמְצֵא	נִמְצֵא	נִמְצֵא	נִתְמַצֵּא
IMPER. 2 m.	מֵצֵא	הִמְצֵא	מֵצֵא	הִמְצֵא	הִתְמַצֵּא
2 f.	מֵצְאִי	הִמְצְאִי	מֵצְאִי	הִמְצְאִי	הִתְמַצְּאִי
Plur. 2 m.	מֵצְאוּ	הִמְצְאוּ	מֵצְאוּ	הִמְצְאוּ	הִתְמַצְּאוּ
2 f.	מֵצְאֶנָּה	הִמְצְאֶנָּה	מֵצְאֶנָּה	הִמְצְאֶנָּה	הִתְמַצְּנָה
PART. Act.	מֵצֵא		מִמְצֵא	מִמְצֵא	מִתְמַצֵּא
Pass.	מְצוּא	נִמְצֵא			

XVI. PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	בָּלָה	נִבְלָה	בִּלָּה
3 f.	בִּלְתָּה	נִבְלְתָה	בִּלְתָּה
2 m.	בָּלִיתָ	נִבְלִיתָ	בִּלִּיתָ
2 f.	בָּלִיתְּ	נִבְלִיתְּ	בִּלִּיתְּ
1 a.	בָּלִיתִי	נִבְלִיתִי	בִּלִּיתִי
Plur. 3 c.	בָּלוּ	נִבְלוּ	בִּלוּ
2 m.	בָּלִיתֶם	נִבְלִיתֶם	בִּלִּיתֶם
2 f.	בָּלִיתֶן	נִבְלִיתֶן	בִּלִּיתֶן
1 c.	בָּלִינוּ	נִבְלִינוּ	בִּלִּינוּ
INFIN. <i>Absol.</i>	בָּלָה	נִבְלָה	בִּלָּה
<i>Constr.</i>	בָּלוֹת	הִבְלוֹת	בִּלּוֹת
FUT. 3 m.	יִבְלָה	יִבְלָה	יִבְלָה
3 f.	תִּבְלָה	תִּבְלָה	תִּבְלָה
2 m.	תִּבְלָה	תִּבְלָה	תִּבְלָה
2 f.	תִּבְלִי	תִּבְלִי	תִּבְלִי
1 a.	אִבְלָה	אִבְלָה	אִבְלָה
Plur. 3 m.	יִבְלוּ	יִבְלוּ	יִבְלוּ
3 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
2 m.	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ
2 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
1 c.	נִבְלָה	נִבְלָה	נִבְלָה
IMPER. 2 m.	בָּלָה	הִבְלָה	בִּלָּה
2 f.	בָּלִי	הִבְלִי	בִּלִּי
Plur. 2 m.	בָּלוּ	הִבְלוּ	בִּלוּ
2 f.	בָּלִינָה	הִבְלִינָה	בִּלִּינָה
PAST. <i>Act.</i>	בָּלָה		מִבְלָה
<i>Pass.</i>	בָּלוּי	נִבְלָה	

THE VERBS, § 61.

[illegible]

1. *Nouns which suffer a change in the vowels only.*

i. With Kamets or Tsere in the penult.

SING Abs.	אֲדוֹן master	Const.	אֲדוֹן	PL Abs.	אֲדוֹנִים	Const.	אֲדוֹנַי
	זִכְרוֹן memorial		זִכְרוֹן		זִכְרוֹנִים		זִכְרוֹנַי
	מְלִיצִי interpreter		מְלִיצִי		מְלִיצִים		מְלִיצָי
Masc	גָּדוֹל great	Fem.	גְּדוּלָּה	Masc.	גְּדוּלִּים	Fem.	גְּדוּלוֹת
	קָטוּל Kal. pass. part.		קָטוּלָה		קָטוּלִים		קָטוּלוֹת

ii. With Tsere in the ultimate.

a. Monosyllables

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL Abs.	עֵצִים	Const.	עֵצָי
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b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כָּבֵד or כְּבֹד	PL Abs.	כְּבֹדִים	Const.	כְּבֹדֵי
Masc.	יָבֵשׁ dry	Fem.	יְבֹשָׁה	Masc.	יְבֹשִׁים	Fem.	יְבֹשׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטַי
Masc.	קָטַל Kal. Act. part.	Fem.	קָטְלָה or קְטֹלָה	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מִקְטָל Piel part.		מִקְטָלָה or מְקַטֶּלֶת		מִקְטָלִים		מִקְטָלוֹת

iii. With Kamets in the ultimate.

SING Abs	דָּב fish	Const.	דָּב	PL Abs.	דָּבִים	Const.	דָּבֵי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשָׁי
	דָּבָר word		דָּבָר		דָּבָרִים		דָּבָרַי
	עָנָן cloud		עָנָן		עָנָנִים		עָנָנַי
	לֵבָב heart		לֵבָב		לֵבָבִים		לֵבָבַי
Masc.	חָכָם wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת
	נִקְטָל Niph. part.		נִקְטָלָה or נִקְטְלוֹת		נִקְטָלִים		נִקְטָלוֹת

XVII. DECLENSION OF NOUNS, §§ 44-47.

iv. With final ה.

ING. Abs.	מֵרָאָה appearance	Const.	מֵרָאָה	PL	Abs.	מֵרָאוֹם	Const.	מֵרָאִי
	קִנְיָה reed		קִנְיָה			קִנְיִים		קִנְיִי
Masc.	יָפָה fair	Fem.	יָפָה		Masc.	יָפִים	Fem.	יָפוֹת

v. Segholates.

ING. Abs.	מֶלֶךְ king	Const.	מֶלֶךְ	PL	Abs.	מַלְכִּים	Const.	מַלְכֵי
	סֶתֶר covert		סֶתֶר			סֶתְרִים		סֶתְרֵי
	עֵצִים strength		עֵצִים			עֵצָמִים		עֵצָמֵי
	בָּעַל lord		בָּעַל			בָּעָלִים		בָּעָלֵי
	מָוֶת death		מָוֶת			מָוֶתִים		מָוֶתֵי
	עֵין eye		עֵין	DUAL		עֵינִים		עֵינֵי
	רֶגֶל foot		רֶגֶל			רֶגְלִים		רֶגְלֵי
	אָזֶן ear		אָזֶן			אָזְנִים		אָזְנֵי

II. Nouns which double their final consonant.

ING. Abs.	בָּמֶלְ camel	Const.	בָּמֶלְ	PL	Abs.	בָּמָלִים	Const.	בָּמָלֵי
	בָּרְ garden		בָּרְ			בָּרִים		בָּרֵי
	חֵק statute		חֵק			חֵקִים		חֵקֵי
	שֵׁן tooth		שֵׁן	DUAL		שֵׁנִים		שֵׁנֵי
Masc.	קָטָן small	Fem.	קָטָנָה	PL	Masc.	קָטָנִים	Fem.	קָטָנוֹת
	עָמֶק deep		עָמָקָה			עָמָקִים		עָמָקוֹת
Abs.	עִבְרִי Hebrew	Const.	עִבְרִי	PL	Abs.	עִבְרִיִּים or עִבְרִים	Const.	עִבְרִיִּי
Masc.	טָרִי fresh	Fem.	טָרִיָּה	Masc.		טָרִיִּים	Fem.	טָרִיּוֹת

III. Other nouns suffer no change.

ING. Abs.	מִלְבָּדֶשׁ garment	Const.	מִלְבָּדֶשׁ	PL	Abs.	מִלְבָּדָשִׁים	Const.	מִלְבָּדָשֵׁי
Masc.	טוֹב good	Fem.	טוֹבָה		Masc.	טוֹבִים	Fem.	טוֹבוֹת
	מִקְטִיל Hiph. part.		מִקְטִילָה or מִקְטִילָת			מִקְטִילִים		מִקְטִילוֹת

Nouns with the feminine ending ה.

i. With Kamets or Tsere in the penult.

SING. Abs.	Const.	PL. Abs.	Const.
דָּגָה fish	דָּגָה	דָּגוֹת	דָּגוֹת
נִקְמָה vengeance	נִקְמָה	נִקְמוֹת	נִקְמוֹת
עֲצָה counse-	עֲצָה	עֲצוֹת	עֲצוֹת
שִׁפְהָ lip	שִׁפְהָ	שִׁפְתֵּים DUAL	שִׁפְתֵּי

ii. From Segholates.

SING. Abs.	Const.	PL. Abs.	Const.
מֶלֶכָה queen	מֶלֶכָה	מַלְכוֹת	מַלְכוֹת
סִתְרָה covert	סִתְרָה	סִתְרוֹת	סִתְרוֹת
עֲצָמָה strength	עֲצָמָה	עֲצָמוֹת	עֲצָמוֹת

iii. All others.

SING. Abs.	Const.	PL. Abs.	Const.
גֶּנֶז garden	גֶּנֶז	גִּנּוֹת	גִּנּוֹת
יְשׁוּעָה salvation	יְשׁוּעָה	יְשׁוּעוֹת	יְשׁוּעוֹת

Nouns with the feminine ending ת.

SING. Abs.	Const.	PL. Abs.	Const.
מִשְׁמֶרֶת observance	מִשְׁמֶרֶת	מִשְׁמֵרוֹת	מִשְׁמֵרוֹת
יוֹנָקָה sucker	יוֹנָקָה	יוֹנָקוֹת	יוֹנָקוֹת
גִּלְגָּלֶת skull	גִּלְגָּלֶת	גִּלְגָּלוֹת	גִּלְגָּלוֹת
עִבְרִית Hebrew-woman	עִבְרִית	עִבְרִיּוֹת	עִבְרִיּוֹת
מַלְכוּת kingdom	מַלְכוּת	מַלְכוּת	מַלְכוּת

XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart	king	queen	hand
<i>Const.</i>	לֵבָב לֵבָב	מֶלֶךְ מֶלֶךְ	מַלְכָּה מַלְכָּה	יָד יָד
<i>Sing. 1 c. my</i>	“ לֵבָבִי	“ מֶלְכִּי	“ מַלְכָּתִי	“ יָדִי
<i>2 m. thy</i>	“ לֵבָבְךָ	“ מֶלְכְּךָ	“ מַלְכָּתְךָ	“ יָדְךָ
<i>2 f. thy</i>	“ לֵבָבְךָ	“ מֶלְכְּךָ	“ מַלְכָּתְךָ	“ יָדְךָ
<i>3 m. his</i>	“ לֵבָבוֹ	“ מֶלְכוֹ	“ מַלְכָּאוֹ	“ יָדוֹ
<i>3 f. her</i>	“ לֵבָבָהּ	“ מֶלְכָּהּ	“ מַלְכָּתָהּ	“ יָדָהּ
<i>Plur. 1 c. our</i>	“ לֵבָבֵנוּ	“ מֶלְכֵּנוּ	“ מַלְכָּתֵנוּ	“ יָדֵנוּ
<i>2 m. your</i>	“ לֵבָבְכֶם	“ מֶלְכֶּם	“ מַלְכָּתְכֶם	“ יָדְכֶם
<i>2 f. your</i>	“ לֵבָבְכֶן	“ מֶלְכְּכֶן	“ מַלְכָּתְכֶן	“ יָדְכֶן
<i>3 m. their</i>	“ לֵבָבָם	“ מֶלְכָּם	“ מַלְכָּהֶם	“ יָדָם
<i>3 f. their</i>	“ לֵבָבָן	“ מֶלְכָן	“ מַלְכָּתָן	“ יָדָן

PLURAL.

DUAL.

	hearts	kings	queens	hands
<i>Const.</i>	לֵבָבִים לֵבָבִי	מֶלְכִּים מֶלְכִּי	מַלְכוֹת מַלְכוֹת	יָדִים יָדִי
<i>Sing. 1 c. my</i>	“ לֵבָבִי	“ מֶלְכִּי	“ מַלְכוּתִי	“ יָדִי
<i>2 m. thy</i>	“ לֵבָבְךָ	“ מֶלְכְּךָ	“ מַלְכוּתְךָ	“ יָדְךָ
<i>2 f. thy</i>	“ לֵבָבְךָ	“ מֶלְכְּךָ	“ מַלְכוּתְךָ	“ יָדְךָ
<i>3 m. his</i>	“ לֵבָבוֹ	“ מֶלְכוֹ	“ מַלְכוּתוֹ	“ יָדוֹ
<i>3 f. her</i>	“ לֵבָבָהּ	“ מֶלְכָּהּ	“ מַלְכוּתָהּ	“ יָדָהּ
<i>Plur. 1 c. our</i>	“ לֵבָבֵינוּ	“ מֶלְכֵּינוּ	“ מַלְכוּתֵנוּ	“ יָדֵנוּ
<i>2 m. your</i>	“ לֵבָבֵיכֶם	“ מֶלְכֵיכֶם	“ מַלְכוּתֵיכֶם	“ יָדֵיכֶם
<i>2 f. your</i>	“ לֵבָבֵיכֶן	“ מֶלְכֵיכֶן	“ מַלְכוּתֵיכֶן	“ יָדֵיכֶן
<i>3 m. their</i>	“ לֵבָבֵיהֶם	“ מֶלְכֵיהֶם	“ מַלְכוּתֵיהֶם	“ יָדֵיהֶם
<i>3 f. their</i>	“ לֵבָבֵיהֶן	“ מֶלְכֵיהֶן	“ מַלְכוּתֵיהֶן	“ יָדֵיהֶן

XIX. NUMERALS, § 65.

CARDINALS.

MASCULINE.				FEMININE	
	<i>Absol.</i>	<i>Constr.</i>		<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אַחַד		אֶחָד	אַחַת
Two	שְׁנַיִם	שְׁנֵי		שְׁתַּיִם	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלֹשָׁת		שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת		אַרְבַּע	אַרְבַּע
Five	חֲמִשָּׁה	חֲמִשָּׁת		חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁ	שֵׁשֶׁת		שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת		שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמֹנֶת		שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תְּשֻׁעָה	תְּשֻׁעַת		תְּשֻׁעַ	תְּשֻׁעַ
Ten	עֶשְׂרֵה	עֶשְׂרֹת		עֶשֶׂר	עֶשֶׂר
Eleven	{ עֶשְׂרִי	אַחַד		עֶשְׂרִי	אַחַת
	{ עֶשְׂרִי	עֶשְׂתֵּי		עֶשְׂרִי	עֶשְׂתֵּי
Twelve	{ עֶשְׂרִי	שְׁנַיִם		עֶשְׂרִי	שְׁתַּיִם
	{ עֶשְׂרִי	שְׁלֹשָׁה		עֶשְׂרִי	שְׁתֵּי
Thirteen	עֶשְׂרִי	שְׁלֹשָׁה		עֶשְׂרִי	שְׁלוֹשׁ
Fourteen	עֶשְׂרִי	אַרְבָּעָה		עֶשְׂרִי	אַרְבַּע
Fifteen	עֶשְׂרִי	חֲמִשָּׁה		עֶשְׂרִי	חֲמִשׁ
Sixteen	עֶשְׂרִי	שֵׁשׁ		עֶשְׂרִי	שֵׁשׁ
Seventeen	עֶשְׂרִי	שִׁבְעָה		עֶשְׂרִי	שִׁבַּע
Eighteen	עֶשְׂרִי	שְׁמֹנֶה		עֶשְׂרִי	שְׁמוֹנֶה
Nineteen	עֶשְׂרִי	תְּשֻׁעָה		עֶשְׂרִי	תְּשֻׁעַ
Twenty	עֶשְׂרִים	Sixty	שְׁסִים	One hundred	מֵאָה
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים	One thousand	אַלָּף
Fifty	חֲמִשִּׁים	Ninety	תְּשַׁעִּים	Ten thousand	רֶבֹּעַ

ORDINALS.

First	רִאשׁוֹן	Fifth	הַחֲמִישִׁי	Eighth	שְׁמִינִי
Second	שֵׁנִי	Sixth	שֵׁשִׁי	Ninth	תְּשִׁיעִי
Third	שְׁלִישִׁי	Seventh	שְׁבִיעִי	Tenth	עֲשָׂרִי
Fourth	רְבִיעִי				

XX. CONSECUTION OF ACCENTS, § 20.

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	˙˙	,	}	,(,)	,	,(,)')'	}	,(,)')'
	ˆ	,						
			ˆ	ˆ,(,)	ˆ	ˆ,(,)')'		
SECONDARY SECTIONS.			ˆ	ˆ,ˆ	ˆ,(,)	ˆ,(,)')'	}	ˆ,(,)')'
			ˆ					
					ˆ	ˆ,(,)')'		
							}	ˆ,ˆ,ˆ,ˆ
UNUSUAL SECTIONS.					ˆ		ˆ,ˆ	ˆ,ˆ,ˆ,ˆ,ˆ
					ˆ		ˆ,ˆ	ˆ,ˆ,ˆ,ˆ,ˆ

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnahh occupying the upper horizontal line of the table, if T'bhîr is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahh; if by three, the third will be T'lisha K'tanna.

LESSONS IN READING HEBREW

1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form § 19.

בְּבֵית וּבְשָׂרָה : מִים עַד יָם : מֵאֶדָם עַד בְּהֵמָה : אָדָם וּבְהֵמָה :
חֶשֶׁךְ וְלֹא אֹר : לֶחֶם מִן־הַשָּׁמַיִם : הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :
מֵעָרַב עַד בָּקָר : לֶחֶם וּבָשָׂר בַּבֹּקֶר וְלֶחֶם וּבָשָׂר בָּעָרֶב : מִבֹּקֶר
לָעָרֶב : שֶׁמֶשׁ לְאוֹר בַּיּוֹם יָרֵחַ וְכּוֹכָבִים לְאוֹר בַּלַּיְלָה :

2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, יְהוָה אַתָּה *thou (art) Jehovah*; or the pronoun הוּא of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, יְהוָה אַתָּה הוּא אֱלֹהִים *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהוָה הָאָרֶץ *he earth (belongs) to Jehovah*, is *Jehovah's*, לִי הַכֶּסֶף *the silver is mine*.

3. The preposition בֵּין is repeated before both the objects, between which the interval is indicated בֵּינִי יְבִינָה *between me and thee*.

אני יהוה : אני אני הוא ואין אלהים עמדי : חי אנכי לעולם :
האלהים אני : אין כמוה אלהים בשמים ובארץ : האלהים
בשמים ואתה על-הארץ : הלא אתה הוא אלהים בשמים : העוד
לכם אה : ועתה לי הם : לי הפסוק ולי השוב : התחת אלהים
אנכי : ביני ובין ישראל אות הוא לעולם :

3. OTHER PRONOUNS. § 30.

REMARK 4. When a demonstrative pronoun is joined to a noun as an attributive, it follows the noun and both receive the definite article, e. g. היום הזה *this day*, היום ההוא *that day*. When it is used as a predicate, the demonstrative stands first and is without the article זה היום *this is the day*, § 71. 1.

הוא וכל-אשר-לו : כל-אשר בבית : המקום ההוא : עד היום הזה :
לארץ הזאת ולבית הזה : זאת הארץ אשר לכם : זאת אות ביני
ובין כל-בשר אשר על-הארץ : אין כמני בכל-הארץ : מי יהיה : מי
לי בשמים : מי אתה מי אלה : מי כמוה : מה המה אלה : למי
אתה ואי מזה אתה : המקום אשר אתה בו קדש הוא : מה הארץ
אשר הוא בה : אשר בשמים ממעל ואשר בארץ מתחת ואשר בפנים
מתחת לארץ : לה אני וכל-אשר-לי :

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES. § 33.

The verbal forms should be analyzed or divided into their significant elements, thus קטלם *ye (m.) killed* is composed of קטל the ground form of the Kal pret. and הם shortened from the 2 m. pl. pron. אתם.

Analyze and translate:—

קטלם, קטלה, קטלו, קטל, קטלו, קטלני, קטלת, קטל, קטלת, קטלתו, קטלת.

הָאָרֶץ: שִׁנֵּיתִי אֶתְכֶם בְּמָקוֹם הַזֶּה: הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְשֹׂכְנֵי
אֶתְכֶם בָּהּ: אֲתִי שִׁבְלַתְכֶם: לֹא קִדַּשְׁתֶּם אוֹתִי: לְקַחַת אֶת־הַשֶּׁמֶן
וּמִשְׁחָה אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וְקִדַּשְׁתָּ אוֹתִי: נִקְבְּצוּ לָךְ:

6. THE REMAINING PRETERITES AND INFINITIVES. § 35

Analyze and translate:—

הַקָּטָלְתָּם, הַקָּטָלְנוּ, הַקָּטִילָה, הַקָּטִילָהּ, הַקָּטִילָהּ, הַקָּטִילָהּ, הַקָּטִילָהּ,
הַקָּטִילָהּ, הַקָּטִילָהּ, הַקָּטִילָהּ, הַקָּטִילָהּ, הַקָּטִילָהּ, הַקָּטִילָהּ, הַקָּטִילָהּ,
הַקָּטִילָהּ, הַקָּטִילָהּ, הַקָּטִילָהּ, הַקָּטִילָהּ, הַקָּטִילָהּ, הַקָּטִילָהּ, הַקָּטִילָהּ.

REMARK 7. The absolute infinitive is often joined with the finite tenses of the verb for the sake of emphasis, thus *הַקָּדֵשׁ הַקָּדֵשׁ* *consecrating I have consecrated*, i. e. *I have certainly or entirely consecrated*.

גַּם־אַתֶּם הַקָּדִישׁ הַמֶּלֶךְ הַיְּהוָה עַבְד־הַפֶּסֶס וְהַזֶּהב אֲשֶׁר הַקָּדִישׁ
מִכָּל־הַגּוֹיִם אֲשֶׁר בָּבֶשׁ: לֹא־הִתְקַדַּשְׁתָּ: הַקָּדֵשׁ הַקָּדֵשׁ אֶת־הַפֶּסֶס
לִיהוָה: הַשְׁחִית אֶת־הָאָרֶץ הַזֹּאת וְהַשְׁבִּית מִמֶּנָּה אָדָם וּבְהֵמָה: הַשְׁבִּיתִי
אֶת־הַמֶּלֶךְ: ¹ הַמַּעַט בִּיהֶבְדִּיל ² אֱלֹהִים אֶתְכֶם לְהַקְרִיב אֶתְכֶם לוֹ: הַמֶּלֶךְ
עַל־הַמֶּלֶכֶת: ³ הַשְׁלַחְתִּי בָכֶם אֶת־הַחֵיָה וְשָׂפָלָה אֶתְכֶם וְהַכְרִיתָה
אֶת־הַבְּהֵמָה וְהַמְלִיטָה אֶתְכֶם:

¹ See § 26.

² Plural in form but singular in sense, and therefore taking a singular verb, § 85. 3.

³ Followed by the prep. *ב* in the sense of *sending upon or against*.

7. KAL FUTURE, IMPERATIVE AND PARTICIPLES. § 36

Analyze and translate:—

הַקָּטֹל, הַקָּטֹל (2), הַקָּטֹל, הַקָּטֹל, הַקָּטֹל, הַקָּטֹל, הַקָּטֹל,
הַקָּטֹל, הַקָּטֹל, הַקָּטֹל, הַקָּטֹל, הַקָּטֹל, הַקָּטֹל, הַקָּטֹל.

REMARK 8. The article before a participle must sometimes be rendered in English by the relative pronoun, e. g. *הַשֹּׁמֵר* *the (one) keeping or (he) who is keeping*.

9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence **אֵת אֲשֶׁר** means not *whom* or *which*, but *him who* or *what* equivalent to *that which*.

יוֹסֵף חֵי וְהוּא מִשַּׁל בְּכָל־הָאָרֶץ: בַּיּוֹם הַהוּא תִּשָּׁבֵת: מִלְּעָרֵב עַד־עָרֶב
תִּשָּׁבֵתוּ: יוֹם וְלַיְלָה לֹא יִשָּׁבְתוּ: וְעַתָּה יִהְיֶה שְׁמֹר אֵת אֲשֶׁר דִּבַּרְתָּ!
תִּשְׁמֹר אֶת־כָּל־הַמִּצְוָה הַזֹּאת: יִהְיֶה שָׁכֵן בְּצִיּוֹן: יִהְיֶה הַשָּׁכֵן בְּצִיּוֹן:
שָׁכֵן בָּאָרֶץ: שָׁכֵנוֹ בַּסָּלֵעַ: הַשֹּׁעֵר הַזֶּה סָגוּר: וּבָעֵת הַהִיא פִּלְשְׁתִּים
מִשְׁלִים בְּיִשְׂרָאֵל: לֹא־אֶמְשַׁל אֲנִי בָכֶם יִהְיֶה יִמְשַׁל בָּכֶם: תִּלְבְּשִׁי שָׁנִי:
בֶּן תִּלְבָּשְׁנָה הַתְּהִילָה:

8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נִקְטַל, הִקְטִיל, הִקְטִילָה, הִקְטִילוּ, הִקְטִילִי, תִּקְטִיל (2), אִקְטִיל,
יִקְטִיל, תִּקְטִילִי, יִקְטִילוּ, תִּקְטִילִי, נִקְטִיל, תִּקְטִילָה (2).

קִטַּל, מִקְטִיל, קִטְלָה, תִּקְטִילִי, אִקְטִיל, נִקְטִיל, יִקְטִילוּ, תִּקְטִילָה (2),
תִּקְטִיל (2), יִקְטִיל, מִקְטִיל, קִטְלוּ, קִטְלִי, תִּקְטִילִי.

REMARK 10. The infinitive with or without the preposition **ל** may be the subject of a sentence, as **לֹא לָהּ לְהַקְטִיר** *to burn incense belongs not to thee* or *it is not for thee to burn incense*.

11. The antecedent of the relative pronoun may often be omitted, thus **הוּא אֲשֶׁר** *he is the one who* or *that is the thing which*.

הַפָּדְלוֹ מִן הָעֵדָה הַזֹּאת: הַשֹּׁעֵר לֹא־יִסְגֹּר עַד־הָעָרֶב: הַסָּגֵר בְּבֵית:
וִירֵחוֹ מִסְגָּרָת: הוּא אֲשֶׁר־דִּבַּר יְהוָה בָּכֶם אֶקְדֹּשׁ וְעַל־פָּנָי כָּל־הָעַם
אֶפְבֹּד: גִּדְעוּ הַגִּזְרִים כִּי אֲנִי יִהְיֶה מִקְדָּשׁ אֶת־יִשְׂרָאֵל: לֹא־לָהּ לְהַקְטִיר
לִיהְוָה כִּי לַפְּהִינִים הַמִּקְדָּשִׁים לְהַקְטִיר: הַשְׁמֹר לָהּ פֶּדֶת־דָּבָר עִם־יַעֲקֹב

מְטוֹב עַד-רָע: הַשְׁמֵרוּ לָכֶם סֶן-תִּשְׁכַּחוּ אֶת־הַבְּרִית אֲשֶׁר בְּרַת יְהוָה
עִמָּכֶם: אֲמַרְתִּי בְּכֹד אֲכַבֵּד אֹתָהּ וְהִנֵּה מֵנֵעַ אֹתָהּ יְהוָה מִכְבוֹד:

9 a. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC. § 38.

Analyze and translate:—

תִּתְקַטֵּל, נִקְטַל, אֶקְטַל, תִּקְטָלִי, תִּקְטָלִי (2), יִתְקַטֵּל, תִּתְקַטְּלֶנָּה (2),
יִקְטָלִי, תִּקְטָלֶנָּה, תִּקְטָלִי, תִּתְקַטְּלוּ, תִּתְקַטְּלוּ, תִּתְקַטְּלוּ, תִּתְקַטְּלוּ, תִּתְקַטְּלוּ, תִּתְקַטְּלוּ.

אֲנִי מִמָּטִיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם: הַפְּהִינִים אֲלֵבִישׁ לְשֵׁעַ: וְגַם
הַפְּהִינִים יִתְקַדְּשׁוּ: עֲתָה הִתְקַדְּשׁוּ יִקְדְּשׁוּ אֶת־הַבְּרִית הַזֶּה: וְעַתָּה
הִשְׁכִּילוּ: לֹא־תִכְרִית חֹסֶד מֵעַם הַבְּרִית הַזֶּה עַד עוֹלָם: כֹּה אָמַר
יְהוָה אֱלֹהֵי מִשְׁכַּנֵּי מִן־הַמָּקוֹם הַזֶּה שְׂשׂוֹן וְשִׁמְתָהּ: וְיִמְלִיכֵנִי אִתּוֹ עַל־
כָּל־יִשְׂרָאֵל: לֹא תִקְרִיבוּ אֵלֶּה לַיהוָה: הַמִּשְׁחִית אֶתָּה אֵת כָּל־
הַשְּׂאֲרִית: מִשְׁחִיתִים אֲנִי אֶת־הַמָּקוֹם הַזֶּה כִּי־גָדְלָה הַצָּעָקָה לִפְנֵי
יְהוָה:

9 b. THE ENTIRE PARADIGM OF קָטַל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קָטַלְתָּ (3), תִּקְטָלִי (5), קָטַלְתָּ (2), נִקְטַלְתָּ, יִקְטָלוּ (2),
הִקְטַלְתָּ (4), יִקְטָלוּ, הִתְקַטְּלוּ, הִתְקַטְּלוּ (2), קָטַלְתָּ (2),
הִקְטַלְתָּ, אֶקְטַל, הִקְטַלְתָּ (2), הִקְטָל (8), יִתְקַטְּלוּ, הִתְקַטְּלוּ (4),
יִקְטָלוּ, הִקְטָלוּ, הִקְטָלוּ (12), קָטַלְתָּ (3), תִּקְטָלוּ (10),
מִקְטָל (3), הִקְטָלוּ (2), הִתְקַטְּלוּ, נִקְטָלוּ, תִּתְקַטְּלוּ (2),
תִּתְקַטְּלוּ, מִקְטָלוּ, הִקְטָלוּ (2), נִקְטָלוּ, קָטַלְתָּ (5), אֶקְטַל (5),
אֶתְקַטֵּל, תִּקְטָלוּ, נִקְטָלוּ (2), תִּקְטָלוּ (5), תִּתְקַטְּלוּ, מִתְקַטֵּל, תִּתְקַטְּלוּ,
הִתְקַטְּלוּ, הִקְטָלוּ (2), נִקְטָלוּ, קָטַלְתָּ (3), יִקְטָלוּ (5), נִקְטָלוּ (7),
תִּתְקַטְּלוּ (2), תִּתְקַטְּלוּ (2), הִתְקַטְּלוּ (2), הִקְטָלוּ (2), נִקְטָלוּ, קָטַלְתָּ (2),
נִקְטָלוּ, קָטַלְתָּ (6), יִקְטָלוּ (5), הִקְטָלוּ, הִקְטָלוּ (2).

יחטלו, קטל (11), קטלה (3), נקטלו, הקטלתי (2), קטלתם (3)
התקטלתי, התקטלי, תקטיל (2), התקטלתן, התקטלי.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. לא is the simple negative; אל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לא תסגיר *thou shalt not deliver*, אל תסגיר *deliver not*.

יגעה חיד ותדבק חיד אליהם: ויהיה עתה בך וימטר יהיה
בך עליהם: ומרדכי נדע אתהכל ויקרע מרדכי אתהבגדים
אשר לו וילבש שק ואפר ויזעק ויעקב וישלח המלכה בגדים
להלביש אתמרדכי ולא קבל: וברית יהיה אתהגוים האלה וירשף
אחם וישבף בארץ: אתהאחרון תקריב אליהמשכן ורחצת אתו במים
ולקחת אתהבגדים והלבשת אתהאחרון אתהכתנת ולקחת אתהשמן
ויצקת על הראש ומשתת אתו: אל-תשכן עמה רע: קרב עדיהנה
ואדברה: שמרהזאת לעולם:

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קטל *he killed him* is composed of קטל
3 masc. sing. pret. and ה for suffix of 3 masc. sing. with vowel of union

(.), and is equivalent to *she killed her* is for *הִשְׁמִיתָהּ* *she killed her* is for *הִשְׁמִיתָהּ* which is composed of *הִשְׁמִיתָהּ* 3 fem. sing. pret., whose termination becomes *r* before suffixes, and *ה* suffix of 3 fem. sing., and is equivalent to *הִשְׁמִיתָהּ*.

Analyze and translate:—

קָטְלוּ, קָטְלָנִי, קָטְלָם, קָטְלָכֶן, קָטְלָהּ, קָטְלָהּ, קָטְלָנוּ, קָטְלָהּ, קָטְלָהּ, קָטְלָהּ.

קָטְלָהּ, קָטְלָתָם, קָטְלָתָהּ, קָטְלָתָנוּ, קָטְלָתָהּ, קָטְלָתָהּ, קָטְלָתָהּ, קָטְלָתָהּ, קָטְלָתָהּ.

b. The rest of the Kal Preterite.

Analyze and translate:—

קָטְלוּהוּ, קָטְלוּהָ, קָטְלוּהָ, קָטְלוּהָ, קָטְלוּהָ, קָטְלוּהָ, קָטְלוּהָ, קָטְלוּהָ, קָטְלוּהָ.

קָטְלָתוּ, קָטְלָתוּ, קָטְלָתוּ, קָטְלָתוּ, קָטְלָתוּ, קָטְלָתוּ, קָטְלָתוּ, קָטְלָתוּ, קָטְלָתוּ.

יָדַעְתִּי, יָדַעְתָּ, יָדַעְתָּ, יָדַעְתָּ, יָדַעְתָּ, יָדַעְתָּ, יָדַעְתָּ, יָדַעְתָּ, יָדַעְתָּ.

* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus *הִשְׁמִיתָהּ* means either *he caused him to kill* or *he caused to kill him*; *הִלְבַּשְׁתָּם בְּתוֹנֹת* *thou hast caused them to put on tunics*, but *הִלְבַּשְׁתָּם אֶת־אֶלְעָזָר* *thou hast caused Eleazar to put them on*.

Analyze and translate:—

הקטילתי, הקטילתיה, הקטילוף, הקטלתיו (2), הקטילתי.
הקטילוחו, הקטלניה, הקטילתה, הקטלתיה (2), הקטלתו,
קטלני, קטלתיו, קטלני, קטלתם, קטלתם, קטלתם, קטלתיו.
קטלני, קטלתם (2).

גדלתו, גדליו, גדליו, גדליו, גדליו, גדליו, גדליו, גדליו,
שבלתם, שבלתה, קדשתם, קדשתו, קדשתו, קדשתו, קדשתו,
הכרתיה, הכרתיו (2), השבתם, השבתו.

אין לה אב ואם ולקחה מרדכי¹ לו לבת: ויספר להם חמן אח
כל-אשר גדלו המלך: הנה אנכי עמך ושמתיה ככל אשר דברתי
לך: שלחתי רעב וחרה ושבלך: הבגדים ילבש ורחץ במים ולבשם
ולקח מן הדם ונתן על-המזבח וקדשו: הלבישני הבגדים: הלבישתי
הכתנת: המלחמה הרביקהו: אתה הבדלתם לך³ כאשר דברת אדני
יהוה⁴:

¹ To himself, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

² Used adverbially, *how*.

³ See § 30. 3.

⁴ § See 23. 3.

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, §. 42

a. Kal Future.

REMARK 15. Those forms in the Kal future *ō* which end with the last radical follow the analogy of יקטל.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattah is retained, e. g. יִשְׁלַחְנִי not יִשְׁלַחְנִי from יִשְׁלַח and יִשְׁלַחְנִי from יִשְׁלַח.

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.

וְאֶכְבְּדוּהוּ: וַיִּשְׁמְעוּ בַּבֶּקֶר וַיִּשְׁלַחֵה: אָמַר אֱלֹהֵי-שְׁחִיתָהוּ כִּי בָרָכָה בּוֹ:
 רַחוּם יְהוָה לֹא יִשְׁחִיתֶהָ וְלֹא יִשְׁכַּח אֶת-הַבְּרִית אֲשֶׁר יִשְׁבַּע לָכֶם:
 מִה־אָנֹכִי כִּי תִזְכְּרֶנּוּ וְכָבוֹד וְהָדָר תַּעֲטֶרְהוּ וְתִמְשִׁלֶהוּ בְּכָל-הָאָרֶץ:
 לָקַח אֹתוֹ וַיִּמְלִיכֵהוּ עַל-יִשְׂרָאֵל: וְאַרְחֻצֶּה בַּיָּמִים וְאֶלְבִּישֶׁהָ: יִלְבָּשֶׁהָ
 בְּגָדִים:

c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י expressing the subject of the verb קָטַלְי *my killing* and נִי its object קָטַלְנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קָטַלְהָ *thy killing* or *to kill thee*, הִקְטִילְהָ *thy causing to kill*, *to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטַלְכֶם, קָטַלְם, קָטַלְנִי (2), קָטַלְהָ, קָטַלְי, קָטַלְהוּ, קָטַלְהָ,
 קָטַלְנִי (2), קָטַלְנָה, קָטַלְנָה, קָטַלְנָה, קָטַלְנָה, קָטַלְנָה, קָטַלְנָה.
¹ קָטַלְי (2), קָטַלְהָ, קָטַלְנָה, קָטַלְכֶם, קָטַלְם, קָטַלְי, קָטַלְי,
 קָטַלְנָה (2), קָטַלְהָ, קָטַלְנָה, קָטַלְנָה (2), קָטַלְכֶם, קָטַלְי, קָטַלְי.
² קָטַלְי, קָטַלְי, קָטַלְי, קָטַלְי.

¹ Of the two forms here represented one has a suffix, the other has not.

² Notice the position of the accent.

אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי,
 אָמַרְי (2), אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי,
 אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

וְנִקְדָּשְׁתִּי בָם *then shall I be sanctified in them or when I gather Israel, I shall, etc., § 89. 2 (2).*

וְשָׁמַע הָעָם בְּדַבְרֵי עֲמֹד: וַיִּשְׁמַע יְהוָה¹ בְּבִרְבָּרְכֶם לִי: עָתָה
בְּבִרְנִי נָא לְגֵד יִשְׂרָאֵל: אַתָּה דִּבַּרְתָּ אֶל־הַמָּקוֹם הַזֶּה לְהַכְרִיתוֹ:
מִשְׁחֹו אֲתָם: מִשְׁחֹו כִּי־זֶה הוּא: קִבְּצָנוּ מִן־הַגּוֹיִם: בְּקִבְצִי אֶת־
יִשְׂרָאֵל מִן־הַגּוֹיִם² וְנִקְדָּשְׁתִּי בָם וְיָדַעְו הַגּוֹיִם כִּי־אֲנִי יְהוָה¹ בְּהַקְדָּשִׁי
בָּכֶם: וַיִּמְשַׁח אֹתוֹ לְקָדְשׁוֹ: וַיַּבְדֵּל אֶתֶּרֶן לְהַקְדִּישׁוֹ לְהַקְטִיר לִפְנֵי
יְהוָה:

¹ The initial aspirate has Dagheshe-lene as though the preceding word were
אֲנִי § 23. 3.

² The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6,
but for the following monosyllable, § 18.

13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, *הָאֶבֶן הַגְּדוֹלָה* *a great stone, the great stone, § 70. 2.*

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last *הָאֵלֶּה הַגְּדוֹלֹת* *these great signs, § 71. 2.*

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it *הָאֶבֶן הַגְּדוֹלָה* or *הַגְּדוֹלָה הָאֶבֶן* *the stone is great, § 70. 3.*

24. Comparison is expressed by the preposition *מִן* § 72. 1, *הַקְטָנָה מִמֶּנָּה* *thy sister young from thee, i. e. younger than thou;* *אֲגִדֵּל מִמֶּנָּה* *I will be greater than thou*

שְׁמֵימִים תִּקְדָּשִׁים¹ וְנֶאֱרָץ תִּקְדָּשָׁה: גּוֹיִם רַבִּים וּמַלְכִּים גְּדוֹלִים: וְהַנֶּחֱם
בְּאֵר בִּשְׂדֶּה וְהָאֶבֶן גְּדוֹלָה עַל־הַבְּאֵר: שְׁלֵמָה תִּקְדָּשָׁה: הַתְּאֲנִים הַטּוֹבוֹת

טבות מאד והרעות רעות מאד: אלה המלכים אשר מלכו בארצה לפני מלך-מלך לישראל: את כל-המלכים האלה לכר: ² על-מה דבר יהוה ³ עלינו את כל-הרעה הגדולה הזאת: ויהוה השליך עליהם אבנים גדולות מן-השמים: הארץ הטובה אשר יהוה נתן לה: עיר גדולה גבעון והיא גדולה מן-העיר:

Vowel of the noun assimilated to the preceding Kamets as after the article, § 25. 3. a.

² Upon what ground, i. e. for what reason, why.

³ Upon us or against us.

14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מקום *a place*, but הארון מקום *the place of the ark*; יהוה ארון *the ark (not an ark) of Jehovah*.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, איש אלהים *a man of God*, האלהים איש *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יום יהוה הגדול *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

בנפי הפריבים: ארון אלהי ישראל: ארון ברית יהוה: כל כלי בית האלהים הגדלים והקטנים: כוכבי השמים: הן ליהוה השמים ושמי השמים הארץ וכל-אשר-בה: הקל קל יעקב והידים ידי עשו: תכבדני חית השדה: אמה המלכתי על-עם רב בעפר הארץ: יגדל המלך מכל מלכי הארץ: ישב דוד בשדה פלשתים: וישבחו את-יהוה ניםבי

אֵתָם פִּיר מֶלֶךְ אֲדוֹם: הֲלֹא טוֹב אֲכַנָּה וּפְרַמֶּר נְהוּרוֹת דְּמִשְׁק מִכָּל מֵיִם
יִשְׂרָאֵל הֲלֹא-אֶרְחֵץ בָּהֶם וְטַהַרְתִּי:

23. 1. אִמְנָה קָרִי

¹ The construct of מֵיִם, a reduplication of the more usual form מֵי.

15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions אַחֵר *after*, אֶל *to*, עַל *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֲרֵי not אַחֵרִי *after me*.

30 The article before יוֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אֶת-מִצּוֹתָיו תִּשְׁמְרוּ וּבְכֻלּוֹ ¹תִּשְׁמְעוּ וּבּוֹ ²תִּדְבָּקוּן: אֵתָה אֶת-בְּרִיתִי
תִּשְׁמֹר אֵתָה וְזָרַעָה אַחֲרֶיהָ: אֲבָר תִּאֲבֹדוּן אֶת-כָּל-הַמִּקְמוֹת אֲשֶׁר
עָבַדְתֶּם ³שֶׁם הַגּוֹיִם אֲשֶׁר אֵתָם יִרְשׁוּם אֵתָם אֶת-אֱלֹהֵיהֶם וְנִתְּצֹתָם אֶת-
⁴מִזְבְּחֹתָם וְשִׁבְרֹתָם אֶת-מִצְבְּחֹתָם וְאֲשֶׁרֵיהֶם תִּשְׂרֹפוּן בָּאֵשׁ וְאֲבִדְתָם אֶת-
שְׁמֵם מִן-הַמִּקּוֹם הַהוּא: וְהָיָה אֲנֹכִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ כָּל-הָאָרֶץ וַיִּדְעֹתָם
כָּל-לִבְבָכֶם וּבְכָל-נַפְשְׁכֶם כִּי לֹא נָפַל דְּבַר אֶחָד מִכָּל הַדְּבָרִים הַשּׁוּבוֹת
אֲשֶׁר דִּבֶּר וְהָיָה אֱלֹהֵיכֶם ⁵עֲלֵיכֶם:

¹ שְׁמַע may take a direct object, or as in this instance be followed by כִּי

² See Lesson 4, note 1; also § 39. 3.

³ § 30. 3.

⁴ The 3 plur. suf. with fem. plur. nouns may be either ׁם or יָהֶם ..

⁵ Upon the subject of, concerning.

16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קָטַל:—

עֲמַדְתָּם, תִּעְמַד (2), תִּעְמַדְתִּי, נִעְמַדְתִּי, אֶעְמַד, עָמַדְתָּ (2), תִּחְזֹקְתָּ,
יִחְזַק, תִּחְזַקְתָּ, תִּחְזַקְתִּי, אֲכַל.
הָעֲמִידוֹ, הָעֲמִידוֹנִי, נִעְמִידוֹ, תִּעְמִידוֹ, הָעֲמִידְתָּ, תִּעְמִידְתָּ,
נִעְמַד

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is *נָגַד*, e. g. *יְהִפְכוּ כָּל־הַמַּיִם* *all the waters shall be turned.*

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as **מָקוֹם אֲשֶׁר** *the place which or where*, etc.

וַיִּהְיֶה יְהוָה אֱלֹהֵיהָ לָּהּ אֶת־הַקְּלָלָה לְבָרָכָה כִּי אֶתְּבָהּ יְהוָה׃ הַשְׁמַשׁ
 יִהְיֶה לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם׃ וַיִּהְיֶה כֹּכַב־הַמַּיִם לְדָם׃ אֲנָכִי וּבִיתִי נַעֲבֹד
 אֶת־יְהוָה׃ עֲזַבְתֶּם אֶת־יְהוָה וַיַּעֲזֹב אֶתְכֶם׃ וַיִּמָּטֶר עֲלֵיהֶם מִן הַשָּׁמַיִם׃
 וַיֵּאָכְלָה אֶת־הַחֵמֶן׃ וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ׃ לֹא אָכַל לֶחֶם בַּמָּקוֹם
 הַזֶּה׃ כָּל־עַצְמוֹתַי תֹּאמְרוּנָה יְהוָה מִי כָמוֹהָ׃ בַּמָּקוֹם אֲשֶׁר־יֹאמֶר לָהֶם
 לֹא־עָמְדוּ אֲתָם יֹאמֶר לָהֶם בְּנֵי אֱלֹהִי׃ וַעֲתָה אֱלֹהֵי יִשְׂרָאֵל¹ יֵאָמֶן כֹּא
²דְּבָרָהּ אֲשֶׁר דִּבֶּרְתָּ לַעֲבָדֶיךָ יְהוָה אֱבִי׃

דברך קרי

¹ The future followed by *ḥ* has the force of a petition or request.

² State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of **सुप्र**:-

[illegible]

בְּלֶךְ יִבְרַכְךָ יְהוָה בְּאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיהָ נָתַן לָהּ: בְּרַכִּי נַפְשִׁי
אֶת־יְהוָה וְאֶל־תִּשְׁכַּחִי כָּל־גִּמּוּלוֹ: אֲבָרְכָה וְאֶגְדֹּלָה שְׁמֵהּ וְאֲבָרְכָה מִבְּרַכְיָהּ

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, מְבֹרָכָהּ בָּרוּךְ *blessed is every one of those blessing thee*.

37. The conjunction וְ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not, etc.*, וְדָבָקִי *then shall cleave to thee, etc.*

אֲבָרְכָהּ אֲרוּרָה וּמְבֹרָכֶיהָ בָּרוּךְ: אֲשֶׁר תֹּאזְנֵה יוֹאֵר: לֹא תֹאזְנֵה אֶת־הָעָם
כִּי בָרוּךְ הוּא: אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיהָ לְשֹׁמֵר אֶת־כָּל־
מִצְוֹתָיו וְדָבָקוֹ בָּהּ כָּל־הַקְּלָלוֹת הָאֵלֶּה: אֲרוּרָה אֲתָה בְּעִיר וְאֲרוּרָה אֲתָה
בְּשָׂדֶה: וַיֹּאמֶר גָּלוּ אֲבָנִים גְּדֹלוֹת אֶל־פִּי הַמַּעְרָה: גָּלוּ עַל־יְהוָה
דַּרְכָּהּ: הִחַל לִטְהַר אֶת־יְהוָה מִן־הָאֲשֵׁרִים וַיִּנְתְּצוּ אֶת מִזְבְּחוֹת
הַבְּעָלִים וְהָאֲשֵׁרִים שֶׁבַר¹ וְהִדָּק וַעֲצָמוֹת כְּהֵנִים שָׂרָף עַל־מִזְבְּחוֹתָיו:
אִם מִזְרַע הַיְּהוּדִים מְרַדְּכִי אֲשֶׁר הִחְלוֹת לִנְפֹל לְפָנָיו נִפְּלוּ תִפְּלוּ
לְפָנָיו: הַיּוֹם הַזֶּה אֶחָל גְּדֻלָּה בְּעֵינֵי כָל־יִשְׂרָאֵל:

¹ י. e. Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

¹ With Pattahh in the ultimate in place of Tsere.

21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל:

יָשַׁב, נָשַׁב, שָׁכַח, שָׁב, שָׁבְנָה, תִּשְׁבְּנָה, נוֹשַׁב, נוֹשְׁבָה, נוֹשֵׁב, נוֹשֵׁיב,
נָשַׁב, הוֹשִׁיבוּ, הוֹשִׁיבוּ (2), יָבַשׁ, יָבֹשׁ, תִּיבֹשׁוּ, אִיבֹשׁ, שָׁבְחוּ,
שָׁבְחָם, אוֹשִׁיבָהּ, יוֹשִׁיבוֹם, הוֹשִׁיבָתֶךָ.

REMARK 38. The interrogative הֲ is employed in simple direct questions, הֲאֵחָיָה *shall I live?* in indirect questions אִם is mc a usual; *inquire* אֵחָיָה *whether I shall live*.

39. In a disjunctive question, direct or indirect, the first member is introduced by הֲ and the second by אִם, e. g., אִם־לֹא מִצְוֹתָיו תִּתְּשֹׁם *wilt thou keep (or in dependence*

on a previous verb, [*to know*] *whether thou wilt keep*) *his commandments or not?*

הוֹנֵעֶתֶם יְהוָה בְּדַבְרֵיכֶם וְאִמְרֹתֶם בְּמֶה הוֹנֵעֵנִי בְּאִמְרָנִי אֵינִי
אֵלָיו הַמְשַׁפֵּט: ¹ וְזָכַרְתָּ אֶת־כָּל־הַדָּרֶךְ אֲשֶׁר הוֹלִיכָה יְהוָה אֵלָיו
בְּמִדְבָּר ² לָדַעַת אֶת־אֲשֶׁר בִּלְבָבָהּ הִתְשַׁמֵּר מִצְוֹתוֹ אִם־לֹא: וְאָתָּה בְּנִי
דַּע אֶת־אֵלָיו ³ אָבִיךָ וְעַבְדְּהוּ: דָּעִי כִי לֹא יִפֹּל מִדְּבַר יְהוָה ⁴ אֲרָצָה
אֲשֶׁר־דָּבַר יְהוָה עַל בֵּית אֶתְנָב: תִּדַּע פִּי אֵין כְּמִנִּי בְּכָל־הָאָרֶץ: לֹא
הוֹדַעְתָּ אֶת־עַבְדְּךָ מִי יוֹשֵׁב עַל־כִּסֵּא אֱלֹהֵי־הַמָּלָךְ אַחֲרָיו: וַיְבָרֶכְכֶם
וַיִּשְׁלַחֵם וַיַּלְכֵם אֶל־אֶהְיֶיהֶם: וְהוֹרִישׁ יְהוָה אֶת־כָּל־הַגּוֹיִם הָאֵלֶּה
מִלְּפָנֶיכֶם וַיִּרְשֶׁתֶם גּוֹיִם גְּדֹלִים מִכֶּם:

מצותיו קרי

עבדך קרי

¹ Pret. with Vav Conversive.

² § 52. 1.

³ § 50. 2.

⁴ § 48. 1.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

The Piel of קים means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קָטַל:

קָם (2), קִים (2), קָמָה, קָמְנִי, תְּקוּמִינָה (2), נְקוּמוֹתָם, נְקוּמוֹי, קָמוּ
קָמוּ, נָקוּם (2), נָקוּם, נָקוּמָה, נָקוּמִים, נְקוּמוֹנִי, קוּמְמוֹ (3),
קוּמְמוֹתָם (2), תְּקוּמְמוֹנָה (2), תְּקוּמְמוֹנָה (2), מְקוּמִים, קוּמוּ, קִימִי,
קוּמִי, קוּמוּ, קוּמְמוּ.

הִקְיִמוּ, הִקְיִמוּ, יָקִים, יוּקָם, הִקְיִמוֹתִי, תְּקַמְמוּ, מִקִּים, אָקִים
יִתְקוּמִים, יָבוּ, רִיבֹתִי, יָרִיבוּ, רִיב (3), רִיבוּ (2), הִקְיִמוֹתוֹ,
מְקִימָה, יְקִימָה, יְקִימְנוּ (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction ו may be emphatically used between a noun placed absolutely and the clause to which it relates § 89. 2, *the blessing וְנִתְּנָה it shall even be given*, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, *מֵאֵן תָּבוֹא* *whence art thou coming?* the action being regarded as still continuing, whereas in *מֵאֵן בָּאתָם* *whence have you come?* the action is viewed as at an end.

לֹא תָשׁוּב בְּדֶרֶךְ אֲשֶׁר הָלַכְתָּ: שׁוּבֵי אִישׁ לְבֵיתוֹ: וְיָקָם וַיֵּלֶךְ וַיָּשָׁב
לְמִקְוָמוֹ: אֵת יְדֵיכֶם תִּשְׁבְּטוּן לְקִדְמָתְכֶם: הִנֵּה אֲנִי עִמָּךְ וְשִׁמְרָתִיךָ
בְּכָל ² אֲשֶׁר-תֵּלֵךְ וְהִשְׁבַּתִּיךָ אֶל-הָאֲדָמָה הַזֹּאת: וַיִּשְׁלַח אֶל-יְהוֹשֻׁעַ בְּנֵי הָעִיר
לֵאמֹר הִשְׁבוּ פְלִשְׁתִּים אֶת-אֲרוֹן יְהוָה: וַיִּקְרְבוּ יְמִירְדֹּד לְמוֹת: אֶל-
⁴ אֲשֶׁר תֵּלֵכִי אֵלַי וּבְאֲשֶׁר תֵּלִינִי אֵלָיו עִמָּךְ עָמִי וְאֶל-הִיךְ אֱלֹהֵי בְּאֲשֶׁר
תְּמוֹתִי אָמוּת וְשָׁם אֶקְבֹּר: אָנָּה תֵּלֵךְ וּמֵאֵן תָּבוֹא: וַעֲתָה הִבְרַכָּה
הַזֹּאת אֲשֶׁר הֵבִיא שְׁפָחָתְךָ לְאֹדְנִי וְנִתְּנָה לְנַעֲרִים הַמְתַּהַלְכִּים בְּרַגְלֵי
אֹדְנִי:

¹ § 50. 1.

² Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

23. LAMEDH ALEPH VERBS, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *'to find out*.

Translate and give the corresponding forms of קָטַל:—
יִמָּצֵא, תִּמָּצְאָנָה (2), נִמָּצְאתֶם, נִמָּצֵא (3), מִצְאָת, הִמָּצְאָת,
תִּמָּצְאָנָה (2), תִּמָּצְאָנָה (2), מִצְאוֹ, מִצְאָנָה, אִמָּצְאוּהוּ, יִמָּצְאוּהוּ.

REMARK 43. The verb מָלֵא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיִּקְרָא יְהוָה אֶל-שְׁמוּאֵל וַיֹּאמֶר הִנְנִי נִרְרָץ אֶל-עָלִי וַיֹּאמֶר הִנְנִי
בִּרְקָאתָ לִּי וַיֹּאמֶר לֹא-דִקְרָאתִי שׁוּב שָׁכֵב וַיֵּלֶךְ וַיִּשְׁכַּב: קוּם קְרָא
אֶל-אֱלֹהֶיךָ: וַתֹּאמֶר אֲלֵיהֶן אֶל-תִּקְרָאנָה לִּי נַעֲמִי קְרָאנִי לִּי מְרָא:
וּמִלֵּאתִי אֶת-הַכִּיּוֹת הַזֶּה כְּבוֹד: וַתִּבְאֵרָה וַתִּמְלֵאנָה אֶת-הַדְּהָרָהִים: הִנֵּה

their life, thus בן־שְׁמֹנֶה שָׁנָה *son of eight years i. e. eight years old.*

See also the rules in § 73.

שְׁלֹשָׁה יָמִים: שְׁשֶׁה בָּנִים: חֲמִשִּׁים אִישׁ: שְׁלֹשׁ אָנָשִׁים: אַרְבָּעָה מְלָכִים: שְׁבַע כְּהֻנִּים: שְׁשֶׁה חֲדָשִׁים: שֵׁשֶׁת יָמִים: שְׁנֵי נָעָרָיו: חֲמִשָּׁה חֲמֻלָּכִים: שְׁבַע הַיָּמִים: שְׁלֹשׁ הָעָרִים: שֵׁשׁ כְּנָפִים: עָרִים שְׁתֵּים: שְׁתֵּים נָשִׁים: עָרִים אַרְבָּעִים וּשְׁמֹנֶה: אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה: יָמִים שְׁלֹשׁ: שְׁנֵים דְּרָכִים: בֶּן־שְׁמֹנֶה יָמִים: בַּת־שָׁנָה שְׁנָה: בֶּן־שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ: הוּא וְשְׁתֵּי בָנָיו: שְׁלֹשָׁה¹ אָלֶה בְּנֵי־נֹחַ: שְׁנֵים עָשָׂר אָנָשִׁים: שְׁתֵּים עָשָׂרָה הָאֲבָנִים הָאֵלֶּה: שְׁתֵּים וּשְׁמוֹנִים שָׁנָה וְשֶׁבַע מֵאוֹת שָׁנָה: שְׁנֵים וְעָשָׂרִים אָלֶף שְׁלֹשָׁה וְשֶׁבַעִים וּמֵאוֹת: בְּשָׁנָה שְׁתֵּים בַּחֹדֶשׁ הַשְּׁשִׁי בְּיוֹם אֶחָד לַחֹדֶשׁ: בְּשָׁנָה אַרְבַּע בְּאַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי: בְּשְׁלֹשִׁים שָׁנָה בְּרַב־יָעִי בַּחֲמִשָּׁה לַחֹדֶשׁ: בְּשָׁנָה הַתְּשִׁיעִית לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעָשׂוֹר לַחֹדֶשׁ: בְּיוֹם עָשָׂרִים וְאַרְבָּעָה² לְעֶשְׂתֵּי עָשָׂר חֹדֶשׁ: וּנְתַתֶּם חֲמִישִׁית לַפְּרָעָה: רְבִיעִית הַיּוֹם: שְׁלִישִׁית הַשָּׁקָל: צִשִׁירַת הָאָפָה:

¹ Observe the distinction between the predicate and the attributive.

² § 65. 3.

THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֹר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיָּשֹׁבוּ הַמַּיִם: וַיִּסְכְּרוּ מַעֲיָנֹת תְּהוֹם וְאַרְבַּת הַשָּׁמַיִם וַיִּכָּלֵא הַנֶּשֶׁם מִן־הַשָּׁמַיִם: וַיָּשׁוּבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלֵּוֹף וַיָּשׁוּב וַיַּחֲסְרוּ הַמַּיִם מִקְצֵה הַמַּשָּׁיִם וּמֵאֵת יוֹם: וַתִּבַּח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בַּשְּׁבַע־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרִי אֲרָרָט: וְהַמַּיִם הָיוּ הַלֵּוֹף וַחֲסֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעָשִׂירִי בְּאַחַד לַחֹדֶשׁ נִרְאָה רֹאשׁ הָהָרִים: וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־הַלֵּוֹן הַתֵּבָה אֲשֶׁר עָשָׂה: וַיִּשְׁלַח אֶת־הָעֹרֵב וַיֵּצֵא יְצוֹא וַיָּשׁוּב עַד־יִבֹּשֶׁת הַמַּיִם מֵעַל הָאָרֶץ: וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הַקֶּלֶף הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה: וְלֹא־מָצְאוּ הַיּוֹנָה מְנוּחָה לְכַת־רִגְלָהּ וַתָּשָׁב אֵלָיו אֶל־הַתֵּבָה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח דָּוִד וַיִּקְחֶהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה:

THE CREATION AND FALL. *Genesis 1-3.*

CHAPTER I. א

- 2 א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה תֹהוֹ וָהוּא
 3 וְכֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם: וַיֹּאמֶר
 4 אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיְבָרֶךְ
 5 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים, לְאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא
 6 לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהִי
 7 רָקִיעַ בְּתוֹךְ הַמָּיִם וַיְהִי מִבְּלִיל בֵּין מַיִם לַמָּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ
 8 וַיְבָרֶךְ בֵּין הַמָּיִם אֶשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמָּיִם אֲשֶׁר מֵעַל לָרָקִיעַ
 9 וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי:
 10 פ וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמָּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד
 11 • וַתֵּרָא הַיַּבְשָׁה וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים, לַיַּבְשָׁה אֶרֶץ וּלְמַקְנֶה הַמָּיִם
 12 קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ
 13 דָּשָׂא עֵשָׂב מִזֶּרַע זָרַע עֵץ פָּרִי עֵשָׂה פֶּרִי לְמִינֹהוּ אֲשֶׁר זֶרְעוּבֹ
 14 עַל־הָאָרֶץ וַיְהִי־כֵן: וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשָׂב מִזֶּרַע זָרַע לְמִינֹהוּ
 15 וַעֲץ עֵשָׂה־פֶּרִי אֲשֶׁר זֶרְעוּבֹ לְמִינֹהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהִי־עֶרֶב
 16 וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בִּרְקִיעַ
 17 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהִיוּ לְאוֹת וּלְמוֹעֲדִים וּלְיוֹמִים
 18 וּשְׁנִים: וְהִיוּ לְמְאֹרֶת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן:
 19 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַשְׁלַת
 20 הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַשְׁלַת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
 21 אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמֹשֶׁל בַּיּוֹם וּבַלַּיְלָה
 22 וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהִי־עֶרֶב
 23 וַיְהִי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמָּיִם שָׂרָץ
 24 נֶפֶשׁ חַיָּה וְעוֹף יְעוּפֹף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמַיִם: וַיִּבְרָא
 25 אֱלֹהִים אֶת־הַתַּיִמָּנִם הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה, הַרְמֹשֶׁת אֲשֶׁר
 26 שָׂרָצוּ הַמָּיִם לְמִינֵיהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֵיהֶם וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
 27 וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמָּיִם בְּנִפְיָם

23 וַהֲעוֹף יָרֵב בָּאָרֶץ: וַיַּהֲיִי-עָרֵב וַיַּהֲיִי-בָקָר יוֹם הַמִּישֹׁר: פ וַיֹּאמֶר
 24 אֱלֹהִים הִנֵּה יָצָא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בַּחֲמָה וּרְמֵשׁ וַיַּחֲזִיתֵ-אָרֶץ
 לְמִינָהּ וַיַּהֲרִיבֶן: וַנַּעַשׂ אֱלֹהִים אֶת-חֲלִית הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה כֹּה
 26 לְמִינָהּ וְאֶת כָּל-רֶמֶשׁ הָאֲדָמָה לְמִינָהּ וַיִּבְרָא אֱלֹהִים כִּי-טוֹב: וַיֹּאמֶר
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וַיִּרְדּוּ בְדִגְתַּת הַיָּם וּבְעוֹף
 27 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-רֶמֶשׁ הָרֶמֶשׁ עַל-הָאָרֶץ: וַיִּבְרָא
 אֱלֹהִים, אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
 28 בָּרָא אֹתָם: וַיִּבְרָךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פָּרוּ וּרְבוּ
 וּמִלְאוּ אֶת-הָאָרֶץ וּבְשָׂשָׂה וַרְדּוּ בְּדִגְתַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיָּה
 29 הָרֶמֶשׂוֹת עַל-הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב
 זֶרַע זָרַע אֲשֶׁל עַל-פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פְּרִיעֵץ זֶרַע
 זָרַע לָכֶם יִהְיֶה לְאֹכְלָהּ: וְלִכְלִי-חַיָּה וְלִכְלֵעוֹף הַשָּׁמַיִם וּלְכָל
 רֶמֶשׁ עַל-הָאָרֶץ אֲשֶׁר-בּוֹ נֶפֶשׁ חַיָּה אֶת-כָּל-יֵרֶק עֵשֶׂב לְאֹכְלָהּ וַיַּהֲרִיבֶן:
 31 וַיִּבְרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וַהֲפֹה־טוֹב מְאֹד וַיַּהֲיִי-עָרֵב וַיַּהֲיִי-
 בָקָר יוֹם הַשְּׁשִׁי: פ

CHAPTER II. ב

1 וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צִבְאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי א
 מְלָאכָתָּה אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלָאכָתּוֹ אֲשֶׁר עָשָׂה:
 3 וַיִּבְרָךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל-
 4 מְלָאכָתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם
 5 וְהָאָרֶץ בַּהֲבִרָאם בַּיּוֹם עָשׂוֹת יִהְיֶה אֱלֹהִים אָרֶץ וּשְׁמַיִם: וְכָל, שְׂוִית
 הַשָּׁדָה טָרֵם יִהְיֶה בָאָרֶץ וְכָל-עֵשֶׂב הַשָּׁדָה טָרֵם וַיַּצְמַח כִּי לֹא הָמְטִיר
 6 יִהְיֶה אֱלֹהִים עַל-הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת-הָאֲדָמָה: וְאֵד יַעֲלֶה
 7 מִדֶּה-אָרֶץ וְהִשָּׁקָה אֶת-כָּל-פְּנֵי הָאֲדָמָה: וַיִּזְבֹּר יִהְיֶה אֱלֹהִים אֶת-
 8 הָאָדָם עֶפֶר מִדֶּה-הָאֲדָמָה וַיַּפֵּחַ בָּאָפִיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם
 9 לְנֶפֶשׁ חַיָּה: וַיִּשָּׁע יִהְיֶה אֱלֹהִים בֵּן בְּעֶדֶן מִקֶּדֶם וַיִּשֶׂם שֵׁם אֶת-
 10 הָאָדָם אֲשֶׁר יָצָר: וַיַּצְמַח יִהְיֶה אֱלֹהִים מִדֶּה-הָאֲדָמָה כָּל-עֵץ נִחְמַד
 11 לְמִרְאֵה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיַּיִם בְּתוֹךְ חַיָּו וְעֵץ הַדַּעַת טוֹב וְרַע:
 12 וַיִּחַר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הַגֶּן וּמִשָּׁם יִפְלֹד וְיִהְיֶה לְאַרְבַּעַת-
 13 רְאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֶת כָּל-הָאָרֶץ הַחוּלָה
 14 אֲשֶׁר-שָׁם הַנְּהָב: וְהַנְּהָב הָאָרֶץ הוּא טוֹב שֵׁם הַבְּדֵלֶת וְאֵין הַשָּׁהֶם:

13 וְשֵׁם־הַנָּהָר הַשֵּׁנִי נִיחוֹן הוּא חֶסְדִּיב אֵת כָּל־אֶרֶץ פִּישׁ׃ וְשֵׁם־הַנָּהָר
 14 הַשְּׁלִישִׁי חִדְקֵל הוּא הַחֲלָף קִדְמָת אֲשֹׁר וְהַנָּהָר הַרְבִּיעִי הוּא פֶרֶת׃
 טו וַיָּקָח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בְּגַד־עֵדָן לְעִבְדָּהּ וּלְשִׁמְרָהּ׃
 16 וַיִּצְוֵה יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֶּן אָכַל תֹּאכַל׃ וּמִעֵץ
 17 הַחַיַּת טוֹב וְרָע לֹא תֹאכַל׃ מִמֶּנּוּ כִּי בְיוֹם אֲכָלְהָ מִמֶּנּוּ מוֹת תָּמוּת׃
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֶזֶר
 19 כְּנֶגְדּוֹ׃ וַיִּצְרֵה יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כְּלִי־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף
 הַשָּׁמַיִם וַיָּבֵא אֶל־תְּאֵדָם לְרֹאֹת מִה־יִּקְרָא־לּוֹ וְכֹל אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם
 כ נִפְשׁ חַיָּה הוּא שְׁמוֹ׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־בְּהֵמָה וּלְעוֹף
 21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מִצָּא עֶזֶר כְּנֶגְדּוֹ׃ וַיִּפְלֵי יְהוָה
 אֱלֹהִים׃ תִּרְמָמָה עַל־הָאָדָם וַיִּשָּׁן וַיִּקַּח אֶחָת מִצִּלְעֹתָיו וַיַּסְגֵּר בָּשׂוֹר
 22 תַּחְתָּנָה׃ וַיִּבֶן יְהוָה אֱלֹהִים׃ אֶת־הַצִּלְעַ אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה
 23 וַיָּבֵאתָ אֶל־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עִצָּם מִעֲצָמִי וּבָשׂוֹר
 24 מִבָּשָׂרִי לְזֹאת וַיִּקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתָּ־זֹאת׃ עַל־כֵּן יִשְׁאָב־אִישׁ
 כה אֶת־אִבּוֹ וְאֶת־אִמּוֹ וַדָּבָק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּהְיוּ שְׁנֵיהֶם
 עַרְוֹמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבְשׁוּ׃

CHAPTER III. ג

א וַתִּפְתַּח הַיָּנָה עֵרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 ב אֶל־הָאִשָּׁה אַתְּ כִּירָאֶמְר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן׃ וַתֹּאמֶר
 ג הָאִשָּׁה אֶל־הַנָּחַשׁ מִשָּׁרֵי עֵץ־הַגֶּן נֹאכַל׃ וּמִשָּׁרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֶּן
 ד אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִנְעוּ בּוֹ פֶן־תָּמוּתוּן׃ וַיֹּאמֶר
 ה הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּן׃ כִּי יִדְעַ אֱלֹהִים כִּי בְיוֹם אֲכָלְכֶם
 6 מִמֶּנּוּ וַיַּנְחֵתִי עֵינֵיכֶם וַהֲיִיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע׃ וַתֵּרָא הָאִשָּׁה
 ז כִּי טוֹב הָעֵץ לְמֹאכָל וְכִי תֹאמַר־הוּא לְעֵינֵינוּ וַנִּחְמַד הָעֵץ לְהַשְׂכִּיל
 ח וַתִּקַּח מִשָּׁרֶיו וַתֹּאכַל וַתֵּתֶן גַּם־לְאִישָׁהּ עִמָּה׃ וַתִּפְקַחְנָה עֵינֵי
 ט שְׁנֵיהֶם וַיִּבְדְּלוּ כִּי עֵרֹמָם הֵם וַיִּתְפָּרוּ עֲלֵה תֹאמְנָה וַיַּעֲשׂוּ לָהֶם חֲגֹלֹת׃
 י גִּישְׁמֵעִי אֶת־קוֹל יְהוָה אֱלֹהִים מִתְחַלֵּף בִּגְן לְרִימָה הַיּוֹם וַיִּתְחַבֵּא
 יא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּרוּזָה עֵץ הַגֶּן׃ וַיִּקְרָא יְהוָה
 יב אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה׃ וַיֹּאמֶר אֶת־קִלְהָ שְׁמַעְתִּי בִגְן
 יג נֹאמְרָא כִּירָעִירָם אֲנִי וְאַחַבָּא׃ וַיֹּאמֶר מִי הַגִּיד לָהּ כִּי עֵרֹם אָתָּה
 יד חֲמַדְהָעֵץ אֲשֶׁר צִוִּיתִיָּה לְבִלְתִּי אֲכָל־מִמֶּנּוּ אָכַלְתָּ׃ וַיֹּאמֶר הָאָדָם

- 13 הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּלִי הִוא נְתַנָּה-לִּי מִן-הָעֵץ הָאֵכֶל: וַיֹּאמֶר
 יְהוָה אֱלֹהִים לְאִשָּׁה מַה-נָּתַת עִשִּׂית וַתֹּאמֶר הָאִשָּׁה הִנֵּחַשׁ הַשִּׁיטָנִי
 14 וָאֵכֶל: וַיֹּאמֶר יְהוָה אֱלֹהִים, אֶל-הַנָּחַשׁ כִּי עָשִׂיתָ זֹאת אָרֹר אֶתָּה
 מִכָּל-הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה עַל-גִּחְזֹנְךָ תֵּלֵךְ וְעָפָר תֹּאכֹל כָּל-יְמֵי
 חַיֶּיךָ: וְאִיבָה, אִשִּׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זָרְעָךָ וּבֵין זָרְעָהּ
 16 הִוא וְשׂוֹפֶךְ רֹאשׁ וְאַתָּה תִּשְׁוֹפְנוּ עָקֵב: ׀ אֶל-הָאִשָּׁה אָמַר
 הִרְבָּה אֲרָבָה עֲצֻבוֹתֶיךָ וְהִרְבֵּי בַעֲצָב תֵּלְדִי בָנִים וְאֶל-אִישֶׁךָ תִּשְׁוֹקָתְךָ
 17 וְהִוא יִמְשָׁל-בָּךְ: ׀ וּלְאָדָם אָמַר כִּי שְׂמִיעָתְךָ לְקוֹל אִשְׁתְּךָ וַתֹּאכֹל
 מִן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכֹל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה
 18 הַעֲבוּרָה בַּעֲצָבוֹן תֹּאכֹלֶנָּה כָּל יְמֵי חַיֶּיךָ: וְקוֹץ וְדַרְדָּר תַּצְמִיחַ לָךְ
 19 וְאֹכֹלָתָ אֶת-עֵשֶׂב הַשָּׂדֶה: בְּזַעַת אִפְּיָךָ תֹּאכֹל לֶחֶם עַד שׁוֹבָבְךָ אֶל-
 הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי-עָפָר אֶתָּה וְאֶל-עָפָר תָּשׁוּב: וַיִּקְרָא כ
 21 הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה אִם כָּל-חַי: וַיַּעַשׂ יְהוָה
 22 אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוֹת עוֹר וַיַּלְבִּשֵׁם: פ וַיֹּאמֶר
 יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לָדַעַת טוֹב וְרָע וְעַתָּה
 23 סָר-וְשָׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וָאֵכֶל וַחַי לְעֹלָם: וַיִּשְׁלַחֻהוּ
 24 יְהוָה אֱלֹהִים מִגֶּן-עֶדֶן לַעֲבֹד אֶת-הָאֲדָמָה אֲשֶׁר לָקַח בָּאֵם: וַיִּגְרֶשׁ
 אֶת-הָאָדָם וַיִּשְׁכֵּן מִקֶּדֶם לְגִדְעֹן אֶת-הַקִּרְבִּים וְאֵת לֶהֱט הַחֹרֵב
 הַמְתַּהַפֵּכֶת לְשֹׁמֵר אֶת-דֶּרֶךְ עֵץ הַחַיִּים:

MASORETIC NOTES EXPLAINED.

ב' רבתי	Large Beth.
ה' זעירא	Small He.
דגש אחר שורק	Daghes after Shurek.

LESSONS IN WRITING HEBREW.

1. THE PREFIXED PARTICLES, §§ 24–28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars

2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוֹדִי וְדוֹדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אָחָא לָכֶם lit. *a brother is to you*; *He has no son* אֵין לוֹ בֶּן lit. *there is no son to him*.

Translate into Hebrew :—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

3. OTHER PRONOUNS, § 30.

Translate into Hebrew :—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this² thou¹ *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, כָּבַד, and שָׁלַל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc.* and *fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m.* and *f.*) wast bereaved. We were bereaved. Ye (*m.* and *f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens.* But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb יָתַן לוֹ אֱלֹהִים רְכוּשׁ *God gave to him property.*

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command-

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread which Jehovah has given to you.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

Write the Niphal, Piel, and Pual preterites and infinitives of **בָּרַךְ** with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of קָטַל.

Translate:—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of קָטַל, and the futures of פָּבַד and שָׁחַל.

Translate :—

Thou (*m. and f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m. and f.*) will kill. She will kill. Ye (*m. and f.*) will kill. Kill ye (*m. and f.*). Killed. Killing. Kill thou (*m. and f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m. and f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37

Write the future, imperative, and participle of the Niphal, Piel, and Pual of **בָּחַן**.

Translate :—

We shall be massacred. Ye (*m. and f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m. and f.*) wilt massacre. They (*m. and f.*) will be massacred. Be thou (*m. and f.*) killed. Massacre ye (*m. and f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of **בָּרַךְ**.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 m. s.) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE
AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of **קָטַל** with suffixes, adding to each form its proper signification.

Translate :—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of **הָרַג** with suffixes.

Translate:—

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of **הָרַג** with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

Write the different persons of the Kal future of הָרַג with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me

Ye (*m.*) will kill them. They will kill you (*m. and f.*). Thou (*f.*) wilt kill us. She will kill thee (*m. and f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m. and f.*). They (*m. and f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m. and f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m. and f.*) and not forget thee. This is the house; wilt thou (*m. and f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m. and f.*) wilt not forget me. Do not thou (*m. and f.*) forget me.

b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of **בָּרַךְ** with suffixes.

Translate:—

She will massacre them (*m. and f.*). Will ye (*m. and f.*) massacre us? He will massacre you (*m. and f.*). He will cause thee (*m. and f.*) to kill me. He will cause to kill thee. Thou (*m. and f.*) wilt cause her to kill us. I will cause him to kill them. They (*m. and f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil.

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her. ✓

c. Infinitive and Imperative.

Write the Kal infinitive of **הָרַג** with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m. and f.*). To kill them (*m. and f.*). To kill her. To kill him. Kill (*m. s. and pl.*) her. Kill (*m. s. and pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s. and pl.*) them. To massacre you (*m. and f.*). His massacring us. Your being massacred. Cause (*m. s. and pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m. and f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m. and f.*). To keep us. To keep them (*m. and f.*). Keep (*m. s. and pl.*) them. My keeping the commandment. Remember (*m. s. and pl.*) me. Here am I (Heb. **הִנְנִי**, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s. and pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.

13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghesh-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns דְּבָרַי *word* and נַפְשִׁי *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (בַּיִשָּׁר) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

16. PE GUTTURAL VERBS, § 53.

The intransitive verb *עָמַד* *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of *עָמַד* *to stand*, the Kal future of *אָכַל* *to eat*, and the Kal future and imperative of *חָזַק* *to be strong*.

Translate :—

Ye (*m. and f.*) stood. We shall stand. They (*m. and f.*) will stand. Thou (*m. and f.*) wilt stand. Stand thou (*m. and f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m. and f.*) will be stood. Be ye (*m. and f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m. and f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m. and f.*) will be strong. Be thou (*m. and f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. *is to you*) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

17. AYIN GUTTURAL VERBS, § 54.

The verb **כָּפַל** has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of **כָּפַל**.

Translate:

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*). Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (לִבְכֶם) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us The God of Israel is thy Redeemer.

18. LAMEDH GUTTURAL VERBS, § 55.

Write the paradigm of שָׁלַח *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (לֹא) good from us.

19. PE NUN VERBS, § 56.

The *Kal* and *Niphal* of נָשָׂא, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The *Niphal* is found only in the preterite and participle; the *Kal* in the infinitive, future, and imperative.

Write the paradigm of נָשָׂא *to approach* and the *Kal* of נָתַן *to give*.

Translate:—

Approach thou (*m. and f.*). She will approach. They (*m. and f.*) will approach. Approaching. To approach. We approached. Ye (*m. and f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m. and f.*) causedst to approach. Cause ye (*m. and f.*) to approach. Thou (*m. and f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m. and f.*) gave. Thou (*m. and f.*) gavest. We gave. We shall give. Give thou (*m. and f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He sware to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of **סָבַב** *to surround*, and the Piel of **פָּעַע** *to excite*.

Translate :—

He surrounded. We surrounded. They surrounded. Ye (*m.* and *f.*) surrounded. Thou (*m.* and *f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m.* and *f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m.* and *f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m.* and *f.*) wilt be surrounded. They (*m.* and *f.*) will be surrounded. Ye (*m.* and *f.*) will surround. I shall surround. Surround ye (*m.* and *f.*). Be thou (*m.* and *f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m.* and *f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m.* and *f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*pret.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

21. PE YODH VERBS, § 58.

Write the paradigm of יָשַׁב *to dwell*, and the Kal of יָבֵשׁ *to be dry*.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m.* and *f.*) were caused to dwell. Cause ye (*m.* and *f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m.* and *f.*) shalt be dry. Be ye (*m.* and *f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where¹ we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret. Rem. 37*) will I cause you to dwell in this land forever.

¹ Observe in this and the following sentences the distinction between the relative and the interrogative.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of קים *to rise* and the Kal of תיב *to contend*.

Translate:—

Ye (*m.* and *f.*) rose. He rose. They rose. We rose. She rose. They (*m.* and *f.*) will rise. Rise thou (*m*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of **נָחַד** to find.

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*) Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swear to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

24. LAMEDH HE VERBS, § 61.

Write the paradigm of **גָּלָה**.

Translate:—

They revealed. We revealed. She revealed. I re-

vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Reveal ing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by מִן, thus הַמִּשָּׁה מִן הַסּוּסִים *five of the horses*, not הַמִּשָּׁה הַסּוּסִים which would mean *the five horses*; שִׁבְעָה מֵהֶם *seven of them*, not שִׁבְעָהּם which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

26. TO ACCOMPANY GEN. 1 : 1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning In [the] beginning. He created God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is² (Heb. he, § 67, 2) light¹

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

33. GEN. 1:14-16.

Let there be light. Let there be a light (luminary) One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

34. GEN. 1:17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful.

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

42. GEN. 2:21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

43. GEN. 3:1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking¹. She heard the voice of Jehovah [who was²] walking in the midst of the trees. I saw the man eating¹. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling¹. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

¹ The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

² See Remark 3, Lesson 7.

45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

46. GEN. 3:16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f.) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

47. GEN. 3:20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.



HEBREW-ENGLISH VOCABULARY.

אב n. m. (const. אבִי, pl. אֲבוֹת) <i>father</i>	אחר prep. <i>after</i>
אבר v. K. (פָּא) <i>to perish. P. to destroy</i>	אי adv. (suf. אֵי) <i>where?</i>
אבן n. m. f. <i>a stone</i>	איבה n. f. <i>enmity</i>
אד n. m. <i>mist, vapor</i>	איה adv. <i>where?</i>
אדום n. m. <i>Edom</i>	איכָה adv. <i>how?</i>
אדון n. m. <i>lord, master</i>	אין (const. אין) <i>nothing there is not or was not</i>
אדם n. m. <i>man</i>	אין adv. <i>where?</i> only after
אדמה n. f. <i>ground, land</i>	מן, מֵאֵין <i>whence?</i>
אדני n. m. <i>Lord</i>	אִישׁה n. f. <i>ephah</i>
אהב or אֶהֱב v. K. <i>to love</i>	איש n. m. (אֲנָשִׁים) <i>man, husband, each</i>
אהל n. m. (אֹהֲלִים) <i>tent</i>	אכל v. K. (פָּא) <i>to eat. H to cause to eat</i>
אהרן n. m. <i>Aaron</i>	אל adv. <i>not</i>
אור v. K. N. <i>to shine. H. to cause to shine, give light</i>	אל n. m. <i>God</i>
אור n. m. <i>light</i>	אל־ prep. <i>to, unto, respecting</i>
אור n. <i>Ur</i>	אלֹה see זֶה
אות n. m. f. (וֹת) <i>sign</i>	אלוֹה commonly in the pl.
אז adv. <i>then</i>	אלֹהִים n. m. <i>God</i>
אזן n. f. (אָזְנִים) <i>ear</i>	אֶלְעָזָר n. m. <i>Eleazar</i>
אח n. m. (const. אחִי, pl. אחִים) <i>brother</i>	אם n. f. (אִמּוֹת) <i>mother</i>
אהאב n. m. <i>Ahab</i>	אם conj. <i>if, in a disjunctive question or</i>
אחד adj. <i>one</i>	אמן v. N. <i>to be verified, found true</i>
אחות n. f. <i>sister</i>	

אִמָּנָה n. *Amanah*

אִמָּלֵם adv. *truly, indeed*

אָמַר v. K. (פָּא) *to say*. N. *to be said*

אָנָה adv. *whither?*

אָנוּשׁ n. m. *man*

אֲנִי, אַנְכִּי pron. *I*

אָף n. m. (אַפִּים) *nostril, face*

אָף conj. *also, even; כי* *how much more or after a negative how much less; Gen. iii. 1, is it even so that?*

אָפֶר n. m. *ashes*

אַרְבֶּה n. f. *lattice, window*

אַרְבַּעַה num. *four*

אַרְבָּעִים num. *forty*

אֲרוֹן n. m. f. *ark*

אֶרֶץ n. m. f. (וֶת) *earth, land*

אָרַר v. K. P. *to curse*. N.

Ho. to be cursed

אַרְרָט n. *Ararat*

אֵשׁ n. m. f. *fire*

אִשָּׁה n. f. (const. אִשָּׁה, pl. נָשִׁים) *woman, wife*

אֲשֶׁר pron. *who, which; conj. that, because; כִּי אֲשֶׁר as*

אֲשָׁרָה n. f. (ים. and וֶת) *pillar*

אֵת sign of the definite object

אִתּוֹ prep. *with*

אַתָּה m., אַתָּה f. pron. *thou*

בּ prep. *in, into, at, with*

בְּאֵר n. f. *a well*

בִּגְדֵי n. m. *garment, pl. clothes*

בֵּדָר n. m. *separation; לְבָדָר in his separation, i. e. alone*

בָּדַל v. H. *to separate, divide*
N. *to be separated*

בִּדְלִיחַ n. *bdellium*

בָּהָר n. m. *emptiness*

בְּהֵמָה n. f. *beast, cattle*

בֹּא v. K. (fut. יָבֹא) *to come*
H. *to cause to come, bring*
Ho. *to be brought*

בֵּין prep. *between*

בֵּית n. m. (בְּתִים) *house*

בְּלֹאִי adv. *not, used with the infinitive*

בֶּן n. m. (בָּנִים) *son*

בָּנָה v. K. *to build*

בְּעִבּוּר prep. *on account of*

בַּעַל n. m. *Baal, lord*

בֹּקֶר n. m. *morning*

בָּרָא v. K. *to create*. N. *to be created*

בָּרָד n. m. *hail*

בְּרִית n. f. *covenant*

בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*

בְּרִכָּה n. f. *a blessing*

בָּשָׂר n. m. *flesh*

בַּת n. f. (suf. בָּתִּי, pl. בָּנוֹת) *daughter*

בְּתוּלָה n. f. *virgin*

קָאֵל v. K. *to redeem*. P. *to defile*

גִּבְעוֹן n. *Gibeon*

גָּדוֹל adj. *great, large*

גָּדַל v. K. (fut. a) *to be great.*

P. *to make great*

גּוֹי n. m. *nation*

בֶּהָוֶן n. m. *belly*

גִּיחוֹן n. *Gihon*

גָּלַל v. K. *to roll*

גַּם conj. *also, even*

גִּמְלוּל n. m. *benefit*

גֶּן n. m. (גַּנִּים) *garden*

גָּרַשׁ v. K. P. *to drive out*

גֶּשֶׁם n. m. *violent rain, shower*

דָּבַק (fut. a) *to cleave, adhere.*

H. *to overtake*

דָּבַר v. P. *to speak*

דָּבָר n. m. *word*

דְּבַשׁ n. m. *honey*

דָּגָה n. f. *fish*

דָּוִד n. m. *David*

דֶּלֶת n. f. (דְּלָתִים) *door*

דָּם n. m. *blood*

דְּמוּת n. f. *likeness*

דַּמָּשֶׁק n. *Damascus*

דָּקַק v. K. H. *to crush, pulverize*

דִּרְדֵּר n. m. *thistle*

דֶּרֶךְ n. m. f. *way*

דָּשָׁא v. K. *to spring up, said of grass.* H. *to cause etc spring up, bring forth grass*

דָּשָׁא n. m. *grass*

הֵּ art. *the*

הָ asks a question.

הָדָר n. m. *majesty*

הוּא m. הִיא, הִוא f. pron. *he, she, it, that*

הוֹד n. m. *splendor*

הָיָה v. K. *to be*

הָלַךְ v. K. *to go, walk.* H. *to cause to go, lead.* Hith. *to go for one's self, walk about*

הֵן int. (הִנֵּנִי) *lo! behold!*

הֵנָּה adv. *hither*

הִפָּךְ v. K. *to turn.* N. *to be turned.* Hith. *to turn one's self*

הָר n. m. (pl. הָרִים, const. הָרִי) *mountain*

הַרְיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. זֵאת f. אֵל pl. pron. *this, these*

זָהָב n. m. *gold*

זֵיתָה n. m. *olive-tree, olive*

זָכַר v. K. *to remember*

זָכָר n. m. *male*

זֵלָה n. f. (זֵלָת) *sweat*

זָעַק v. K. (fut. a) *to cry*

זַעֲקָה n. f. *cry*

זָרַע v. K. *to sow.* H. *to produce seed*

זָרַע n. m. *seed*

חָבֵא v. H. *to hide*. N. Hith.

to hide one's self

חֲגוּרָה n. f. *apron*

חִדְדֶּקֶל n. *Hiddekel, Tigris*

חֲדָשׁ adj. *new*

חֹדֶשׁ n. m. *month*

חַוִּילָה n. *Havilah*

חָזַק v. K. (fut. a) *to be strong*

חַי adj. (חַיָּה) *living, alive*

חַיָּה n. f. (paragog. vowel

חַיָּהוּ) *life, living thing,*

beast

חָיִי v. K. *to live*

חַיִּים n. m. pl. *life*

חֲלוֹן n. m. f. *window*

הָלַל v. H. *to begin*

הָלַץ v. P. *to deliver*

חָמַד v. K. P. *to desire*. N.

to be desired

חֲמִישִׁי num. *fifth*

חָמָן n. m. *Haman*

חֲמִשִּׁים num. *fifty*

חֶסֶד n. m. *kindness, mercy*

חָסַר v. K. *to be diminished,*

to fail

חֲצִי n. m. (חֲצִי) *half*

חֶרֶב n. f. *sword*

חֵרֶשׁ adj. (חֵרְשִׁים) *deaf*

חֹשֶׁךְ n. m. *darkness*

טָהוֹר adj. *clean, pure*

טָהַר v. K. *to be clean, pure.*

P. to purify, cleanse. N.

to be purified

טוֹב adj. *good*

טָנָה v. P. *to soil, defile*

טָרַם adv. *not yet, before*

טָרַם v. K. (inf. const. כָּסֵר

to be dry

רַבָּשָׁה adj. f. *dry land*

רָגַע v. K. *to be weary.* P. H.

to weary, to cause to toil

יָד n. f. *hand*

יָדַע v. K. *to know.* H. *to*

cause to know, let know

יְהוּדָה n. m. *Judah*

יְהוּדִי n. m. *Jew*

יְהוָה n. m. *Jehovah*

יוֹם n. m. (יָמִים) *day*

יוֹנָה n. f. (יָם) *dove*

יוֹסֵף n. m. *Joseph*

יָלַד v. K. *to bear, bring*

forth. N. Pu. *to be born*

יָלַף see יָלַף

יָם n. m. (יָמִים) *sea*

יַעֲקֹב n. m. *Jacob*

יָצָא v. K. *to go out, go*

forth. H. *to cause to go*

forth, bring forth

יָצַק v. K. *to pour*

יָצַר v. K. (יָצַר) *to form*

יָרָא v. K. (יָרָא) *to fear*

יָרַד v. K. *to go down, de*

scend

יְרוּשָׁלַם n. *Jerusalem*

יָרַח n. m. *moon*

יֶרִיחוֹ n. *Jericho*

יָרֵק n. m. *greenness*
יָרַשׁ or יָרַשׁ v. K. H. *to drive out*

יִשְׂרָאֵל n. m. *Israel*
יָשַׁב v. K. *to sit, dwell, inhabit*

יָשָׁן v. K. (fut. יִישָׁן) *to sleep*
יִשׁוּעַ n. m. *salvation*

כִּי prep. *according to, as, like*
כָּבֵד K. (fut. a) *to be heavy.*
P. *to honor.* N. *to be honored*

כְּבוֹד n. m. *honor, glory*
כָּבַשׁ v. K. P. *to subdue.* N. *to be subdued*

כֹּה adv. *thus, so*

כֹּהֵן n. m. *priest*

כּוֹכַב n. m. *star*

כּוֹל v. P. (כָּלַל) *to contain*

כוּשׁ n. m. *Cush*

כִּי conj. *for, because, that;*
after a negative but

כָּל n. m. (suf. כָּלֹ) *all, every, the whole*

כָּלָא v. K. *to withhold, restrain.* N. *to be restrained*

כָּלַת v. K. *to come to an end.*
P. *to complete, finish.* Pu. *to be finished*

כֵּל n. m. (כֵּלִים) *vessel, article*

כֵּן adv. *so.* כֵּן *therefore*

כַּנָּף n. f. *wing*

כִּסֵּא n. m. (וֹת) *throne*

כֶּסֶף n. m. *silver*

כַּף n. f. (כַּפִּים) *palm of the hand, sole of the foot*

כְּרוּב n. m. *cherub*

כָּרַח v. K. *to cut, cut off, make a covenant.* H. *to cut off.*
Ho. *to be cut off*

כַּשְׁדִּים n. m. pl. *Chaldees*

כַּתְנֶה n. f. (pl. כַּתְנֹת, const. כַּתְנֹת) *tunic*

לְ prep. *to, for*

לֹא adv. *not*

לֵב n. m. (לְבוֹת) *heart*

לֵבָב n. m. (וֹת) *heart*

לָבַשׁ or לָבַשׁ v. K. (fut. a) *to put on, wear, be clothed with.* H. *to cause to put on, to clothe*

לָהֶם n. m. *flame*

לֶחֶם n. m. f. *bread*

לַיְלָה n. m. (לַיְלָה § 48. 2, pl. וֵיח) *night*

לִין v. K. *to lodge*

לִפְנֵי see פָּנִים

לָבַד v. K. *to capture*

לָקַח v. K. *to take.* N. Pu. *to be taken*

מְאֹד adv. *very*

מֵאָה num. *hundred*

מְאוֹר n. m. (יָם and וֹת) *light luminary*

מֵאֵל n. m. *food*

מִדְבָּר n. m. *wilderness*
 מָה pron. *what? whatever;*
 לָמָּה, לָמָּה *for what? why?*
 מוֹסֵר n. m. *instruction*
 מוֹעֵד n. m. (יָם. and יוֹם) *season*
 מוֹת v. K. *to die.* Ho. *to be*
 put to death
 מָוֶת n. m. *death*
 מִזְבֵּחַ n. m. (יוֹם) *altar*
 מִטָּה n. f. *bed*
 מְטֵר v. H. *to cause to rain*
 מֶטֶר n. m. *rain*
 מִי pron. *who? whoever*
 מַיִם n. m. pl. *water*
 מִין n. m. *species, kind*
 מָכַר v. K. *to sell*
 מָלֵא v. K. *to fill or be full.* P.
 to fill. N. Pu. *to be filled*
 מְלֹאכָה n. f. (const. מְלֹאכָה.
 suf. מְלֹאכָתוֹ) *work*
 מִלְחָמָה n. f. *war, fighting*
 מָלַךְ v. K. *to reign.* H. *to*
 cause to reign, to make
 king. Ho. *to be made king*
 מֶלֶךְ n. m. *king*
 מְלֻכָּה n. f. *queen*
 מְלָכוּת n. f. (§ 9. 7) *kingdom*
 מַמְלָכָה n. f. (const. מַמְלָכָה)
 kingdom
 מְמִשְׁלָה n. f. (const. מְמִשְׁלָה)
 dominion, rule
 מָן n. m. *manna*
 מִן prep. *from, out of;*
 מִקְדָּם *on the east of*

מְנוּחָה n. m. *rest*
 מָנַע v. K. *to withhold, keep*
 back. N. *to be withheld*
 מְעַט n. a *little*
 מַעֲט v. H. *to make small or few*
 מַעְיָן n. m. (יָם. and יוֹם)
 fountain
 מֵעַל adv. *above*
 מַעְרָה n. f. (const. מַעְרָה) *cave*
 מָצָא v. K. *to find*
 מַצֵּבָה n. f. *statue*
 מִצְוָה n. f. *commandment*
 מִקְלָה n. m. *gathering together,*
 collection
 מְקוֹם n. m. f. (יוֹם) *place*
 מָרָא n. f. *Mara (bitter)*
 מְרָאָה n. m. *sight, appear-*
 ance
 מִרְדְּכָי n. m. *Mordecai*
 מָשַׁח v. K. *to anoint*
 מִשְׁכָּן n. m. *tabernacle, dwell-*
 ing
 מָשַׁל v. K. *to rule, with בְּ be-*
 fore its object. H. *to cause*
 to rule
 מִשְׁפָּט n. m. *judgment*
 נָא particle of entreaty, *now,*
 pray, I pray thee
 נָדַר v. H. *to tell.* Ho. *to be told*
 לְנֶדֶר prep. *before, in the pres-*
 ence of, over against; בְּנֶדֶר
 corresponding to, a coun-
 terpart

נָגַע v. K. *to touch*, with בָּ before its object

נָגַשׁ v. K. N. *to approach*

נָהָר n. m. (יָם and יוֹם) *river*

נָחַ v. K. *to rest*. H. (הָנִיחַ) or (הֵנִיחַ) *to cause to rest, put, place*

נֹחַ n. m. *Noah*

נָחָשׁ n. m. *serpent*

נָטַע v. K. *to plant*

נָעֻמִּי n. f. *Naomi (sweet)*

נָעַר n. m. *young man*

נָפַח v. K. *to breathe, blow*

נָפַל v. K. *to fall, fail*

נָפֶשׁ n. m. f. (יָם and יוֹם) *soul, life*

נִקְבָּה n. f. *female*

נָשָׂא v. H. *to deceive*

נָשִׁים see אִשָּׁה

נִשְׁמָה n. f. *breath*

נָחַץ v. P. *to demolish*

נָתַן v. K. *to give, put*. N. Ho. *to be given*

סָבַב v. K. *to surround*

סָגַר v. K. P. *to shut, shut up*. N. Pu. *to be shut*. H. *to cause to shut*

סָכַר v. N. *to be shut, stopped*

סֶלֶת n. m. *rock*

סָפַר v. P. *to recount, tell*

עָבַד v. K. *to serve, till*

עָבֵד n. m. *servant*

עָבַר v. K. *to pass*. H. *to cause to pass*

עַד prep. *unto, until*

עֵדָה n. f. *company, assembly*

עֵדֶן n. *Eden*

עוֹד adv. *yet, besides*

עוֹלָם n. m. *suckling, babe*

עוֹלָם n. m. *eternity*; לעוֹלָם forever

עוֹף n. m. *fowl, birds*

עוֹף v. K. P. *to fly*

עוֹר adj. *blind*

עוֹר n. m. (יֹת) *skin*

עָזַב v. K. *to leave, forsake*

עֶזֶר n. m. *help*

עָטַר v. P. *to crown*

עֵי n. (with art.) *AI*

עֵינִי n. f. (עֵינַיִם) *eye*

עִיר n. f. (עָרִים) *city*

עִרְסָם n. m. (עִירְפָּיִם) *nakedness, naked*

עַל prep. *upon, over, concerning*

עָלָה v. K. *to go up*. H. *to bring up, offer*

עָלָה n. m. *leaf*

עֹלָה n. f. *burnt-offering*

עֵלִי n. m. *Eli*

עֹלָם see עוֹלָם

עַם n. m. (עַמִּים) *people*

עִם prep. (עִמִּי or עִמָּדִי) *with*

עָמַד v. K. *to stand*

עָפָר n. m. (יֹת) *dust*

- עץ n. m. *tree*, and collectively
trees
 עֶצֶב n. m. *pain, sorrow*
 עֲצָבוֹן n. m. *pain, sorrow*
 עֶצֶם n. f. (ים and וֹת) *bone*
 עֶקֶב n. m. (const. עֲקֵב, pl.
 ים and וֹת) *heel*
 עָרֶב n. m. f. (וֹת) *evening*
 עֹרֵב n. m. *raven*
 עָרוֹם adj. (עֲרֹמָה) *naked*
 עָרוּם adj. *cunning, subtle*
 עֵשֶׁב n. m. (וֹת) *herb*
 עָשָׂה v. K. *to do, make, pro-*
duce. N. to be done, made
 עֵשָׂו n. m. *Esau*
 עֶשְׂרִי n. m. *decade, ten*
 עֲשִׂירִי num. *tenth*
 עֵת n. m. f. (עֲתִים) *time in the*
sense of duration
 עַתָּה adv. *now*
 פֶּה n. m. (const. פִּי) *mouth*
 פִּישׁוֹן n. *Pison*
 פְּלִשְׁתִּים n. m. pl. *the Philistines*
 פֶּן conj. *lest, that not*
 פָּנִים n. m. pl. *face; לְפָנַי or*
עַל-פָּנַי before, in the pres-
ence of
 פָּעַם n. m. f. *time in the sense*
of repetition
 פָּתַח v. K. *to open the eyes.*
N. to be opened
 פָּרַד v. K. P. H. *to separate,*
part. N. Pu. to be parted
- פָּרָה v. K. *to be fruitful*
 פֵּרוֹי n. m. *fruit*
 פָּרְעָה n. m. *Pharaoh*
 פָּרְפָּר n. *Pharpar*
 פָּרָת n. *Euphrates*
 פָּשַׁט v. K. *to take off clothes*
 פָּתַח v. K. *to open. N. to be*
opened
 צָבָא n. m. (ים and וֹת) *host*
 צָדִיק n. m. *righteousness*
 צָוָה v. P. *to command*
 צִיּוֹן n. f. *Zion*
 צֶלֶם n. m. *image*
 צֵלַע n. f. (const. צָלַע, pl. ים
 and וֹת) *side, rib*
 צָמַח v. K. P. *to sprout, to shoot*
forth. H. to cause to sprout
 צַעֲקָה n. f. *cry*
 צָרָה n. f. (צָרָה) *trouble*
 קָבַל v. P. *to receive, accept*
 קָבֵץ v. P. *to gather. N. to be*
gathered
 קָבַר v. K. *to bury. N. to be*
buried
 קֶדֶם n. m. *east*
 קִדְמָה n. f. *former state*
 קִדְמָה n. f. *east*
 קָדַשׁ v. K. (fut. a) *to be holy*
 P. H. *to sanctify, conse-*
crate. N. Pu. to be sancti-
fied. Hith. to sanctify or
purify one's self

קֹדֶשׁ n. m. holiness, a holy place or thing	רָדָה v. K. to rule, have dominion
קָנָה v. N. to be gathered together	רְהֻטִּים n. m. pl. troughs
קוֹל n. m. (וֹחַ) voice, sound	רוּחַ n. m. f. (וֹחַ) breath, wind, Spirit
קָם v. K. to arise	רוּץ v. K. to run
קוֹץ n. m. thorn	רְחוּם adj. merciful
קָטָן, קָטֹן adj. (קִטְוֶה) little, small	רַחֲמִים n. m. pl. mercies, compassions
קָטַר v. H. to burn incense	רָחַף v. P. to brood, hover over
קִטְרֶה n. f. incense	רָחַץ v. K. to wash
קָלַל v. K. to be light, diminished	רִיב v. K. to contend
קִלְלָה n. f. a curse	רָמַשׁ v. K. to creep
קֵץ n. m. end	רֶמֶשׁ n. m. creeping thing, reptile
קֶצֶה n. m. end	רַע adj. (רָעָה) bad, evil
קָרָא v. K. to call. N. Pu. to be called	רָעָב n. m. famine
קָרַב v. K. (fut. a) to come near, approach. H. to bring near, offer	רָעָה n. f. evil
קָרַע v. K. to rend	רָקִיעַ n. m. firmament
רָאָה v. K. (fut. with Vav) to see. N. to be seen, appear	שָׂדֶה n. m. (יָם, and וֹחַ) field
רֹאשׁ n. m. (רִאשִׁים) head, source	שִׁיחַ n. m. bush, shrub
רֵאשִׁית n. f. beginning	שָׂם v. K. to place
רַב adj. (רַבָּה) much, many	שָׂכַל v. H. to be wise, act wisely
רָבַח v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבָּה) to make many, multiply trans.	שָׁלְמָה n. f. garment
רְבִיעִי num. fourth	שִׂמְחָה n. f. gladness
רֶגֶל n. f. (רַגְלִים) foot	שָׂק n. m. sackcloth
	שָׂרַף v. K. to burn
	שִׂשׂוֹן n. m. joy
	שְׂאֵרִית n. f. remnant
	שְׁבִיעִי num. seventh
	שָׁבַע v. N. to swear

- שִׁבְעָה n. m. *seventeen*
 שָׁבַר v. P. *to break in pieces*
 שָׁבַח v. K. (fut. *o* and *a*) *to rest, cease, keep Sabbath.*
 H. *to cause to rest or cease*
 שָׁבַת n. m. f. (suf. שְׁבֹתוֹ) *Sabbath*
 שֶׁהָם n. m. *onyx*
 שָׁוַב v. K. *to return.* P. H. *to cause to return, bring back*
 שָׁוָה v. K. *to bruise, crush*
 שָׁחַח v. H. *to destroy*
 שָׁחַת v. K. *to put*
 שָׁכַב v. K. *to lie down*
 שָׁכַח v. K. *to forget*
 שָׁכַח v. K. *to subside*
 שָׁכַל v. K. (fut. *a*) *to be bereaved.* P. *to bereave*
 שָׁכַם v. H. *to rise early*
 שָׁכַן v. K. *to dwell.* P. H. *to cause to dwell, to station*
 שָׁלַח v. K. P. H. *to send, send away, put forth*
 שְׁלִישִׁי num. *third*
 שָׁלַךְ v. H. *to cast*
 שְׁלֹמֹה n. m. *Solomon*
 שָׁם adv. *there*; שָׁמָּה *thither*
 שֵׁם n. m. (וֹת) *name*
 שְׁמוּאֵל n. m. *Samuel*
 שָׁמַיִם n. m. pl. *heaven*
 שֶׁמֶן n. m. *oil*
 שָׁמַע v. K. *to hear, with a direct object or with בְּ; to hearken*
 שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*
 שֶׁמֶשׁ n. m. f. *sun*
 שָׁנָה n. f. (יָם) *year*
 שָׁנִי n. m. *crimson*
 שֵׁנִי num. *second*
 שְׁנַיִם m. שְׁתַּיִם f. num. *two*
 שְׁנִית adv. *a second time*
 שַׁעַר n. m. f. (יָם) *gate*
 שִׁפְחָה n. f. *handmaid*
 שָׁקָה v. H. *to cause to drink, to water*
 שֶׁקֶל n. m. *shekel*
 שָׁרַץ v. K. *to creep, teem with, increase abundantly*
 שָׂרָץ n. m. *creeping thing, reptile*
 שִׁשִּׁי num. *sixth*
 תַּאֲוָה n. f. *desire*
 תַּאֲנִיהַ n. f. (יָם) *fig-tree, fig*
 תִּבְיָה n. f. *ark*
 תִּהְיֶה n. m. *desolateness*
 תְּהוֹם n. m. f. (וֹת) *ocean, the deep*
 תִּהְיֶה n. m. *midst*
 תּוֹלְדוֹת n. f. pl. *generations*
 תַּחַת prep. *under, instead of*
 תַּנִּינִי n. m. *sea-monster*
 תָּפַר v. K. *to sew*
 תָּפַשׁ v. K. *to lay hold of, seize*
 תַּרְדֵּמָה n. f. *deep sleep*
 תַּשׁוּקָה n. f. *desire*

ENGLISH-HEBREW VOCABULARY.

Aaron אהרן
bov מִעַל
accept קָבַל P.
according to כַּ
an account of בְּעִבּוּר
adhere דָּבַק K.

after אַחֲרֵי
hab אֶחָאֵב
i הִי
he הִי
l כָּל
lone לְבַדּוֹ
so אֵם , אֵם
tar מִזְבֵּחַ
manah אֶמְנָה
ad וְ

anoint מִשָּׁח K.
oron חֲגוּרָה
appear רָאָה N.
appearance מִרְאָה
approach נָגַשׁ K. N.; קָרַב
K.
arise קָם K.
k אֲרוֹן
article בְּלִי
birds בָּאֵשׁ , בָּ

ashes אֶפֶר
assembly עֵדָה
at בְּ

Baal בַּעַל
babe עֵל
bad רַע
bdellium בְּדִלְיָה
to be הָיָה K.
to bear (bring forth) יָלַד K.
beast (domesticated) בְּהֵמָה
beast (wild) חַיָּה
because אֲשֶׁר , כִּי
bed מִטָּה
before adv. מִקֵּדָם
before prep. לִפְנֵי , לְפָנָי , לְפָנָי
to begin חָלַל H.
beginning רֵאשִׁית
behold הִנֵּה , הִנּוּ
belly בֶּחֳרָן
benefit נִמּוּל
to bereave שָׁכַל P.
to be bereaved שָׁכַל K.
besides עוֹד
between בֵּין
birds עוֹף

- to bless* בָּרַךְ K. (only in pass. part.) P.
blessing בְּרָכָה
blind עִוֵּר
blood דָּם
to blow נָפַח K.
bone עֶצֶם
to be born יָלַד N.
bread לֶחֶם
to break in pieces שָׁבַר P.
breath רוּחַ, נְשָׁמָה
to breathe נָפַח K.
to bring בָּאוּ H.
to bring back שׁוּב P. H.
to bring forth יָצָא H.
to bring forth children יָלַד H.
to bring forth grass הֵצֵא H.
to bring near קָרַב H.
to bring up עָלָה H.
to brood רָחַף P.
brother אָח
to bruise שָׁחַף K.
to build בָּנָה K.
to burn שָׂרַף K.
to burn incense קָטַר H.
burnt-offering עֹלָה
to bury קָבַר K.
bush שִׁיחַ
but (after a negative) כִּי

to call קָרָא K.
to capture לָכַד K.
to cast שָׁלַךְ H.
cattle בְּהֵמָה

cave מְעָרָה
to cease שָׁבַח
Chaldees כַּשְׁדִּים
cherub כְּרוּב
city עִיר
clean טָהוֹר
to be clean טָהַר K.
to cleanse טָהַר P.
to cleave (adhere) דָּבַק K.
to clothe לָבַשׁ H.
to be clothed with לָבַשׁ אוֹ
 לָבַשׁ K.
clothes בְּגָדִים
collection מְקָרָה
to come בָּאוּ K.
to come near קָרַב K.
to command צִוָּה P.
commandment מִצְוָה
company עֵדָה
compassions רַחֲמִים
to complete כָּלָה P.
conception תְּחִינָה
concerning עַל
to consecrate קָדַשׁ P. H.
to contain כּוּל P.
to contend רִיב K.
corresponding to כְּלָנֶדֶר
counterpart כְּלָנֶדֶר
covenant בְּרִית
to create בָּרָא K.
to creep רָמַשׁ K., שָגרַץ K.
creeping thing רָמַשׁ, שָגרַץ
crimson שָׁנִי
to crown עִטַּר P.

to crush דַּקַּק K. H., שוּף K.

cry זַעַקָה, זַעַקָה

to cry זַעַק K.

cunning עָרוֹם

to curse אָרַר K. P.

curse קָלָלָה

Cush כּוּשׁ

to cut כָּרַח K.

to cut off כָּרַח K. H.

Damascus דַּמַּשְׁק

darkness חֹשֶׁךְ

daughter בַּת

David דָּוִד

day יוֹם

deaf חֵרֵשׁ

death מָוֶת

to be put to death מוֹת Ho.

decade עֶשְׂרִים

to deceive נָשָׂא H.

the deep תְּהוֹמוֹת

to defile נָאֵל P., טָנַף P.

to deliver הִלָּץ P.

to demolish נָחַץ K.

to descend יָרַד K.

desire תַּשׁוּקָה, תַּאֲוָה

to desire חָמַד K. P.

desolateness תְּהוֹ

to destroy אָבַד P., שָׁחַח H.

to die מוֹת K.

to divide בָּדַל H.

to do עָשָׂה K.

dominion מַמְשָׁלָה

to have dominion יָרַח K.

door דֶּלֶת

dove יוֹנָה

to cause to drink שָׁקָה H.

to drive out גָּרַשׁ K. P., יָרַשׁ

or יָרַשׁ K. H.

dry land יַבֶּשֶׁת

to be dry יָבַשׁ K.

dust עָפָר

to dwell יָשַׁב K., שָׁכַן K.

dwelling מִשְׁכָּן

each אֶחָד

ear אָזֶן

to rise early שָׁכַם H.

earth אֶרֶץ

east קֶדֶם, קֶדְמָה

on the east of לְ מִקְדָּם

to eat אָכַל K.

Eden עֵדֶן

Edom אֶדוֹם

Eleazar אֶלְעָזָר

Eli אֵלִי

emptiness בָּהִי

to come to an end נָלָה K

enmity אִיבָה

ephah אִיפָה

Esau עֵשָׂו

eternity עוֹלָם

Euphrates פָּרַח

even גַּם, אֵף

evening עָרֵב

every כָּל

evil adj. רַע, n. רָעָה

eye עֵין

face פָּנִים, אַפִּים
to fail נָפַל K.
to fall נָפַל K.
famine רָעָב
father אָב
to fear יָרָא
female נְקֵבָה
to make few מָעַט H.
field שָׂדֶה
fifth חֲמִישִׁי
fig, fig-tree תְּאֵנָה
fighting מִלְחָמָה
to fill מָלֵא K. P.
to find מָצָא K.
to finish כָּלָה P.
fire אֵשׁ
firmament רָקִיעַ
fish דָּגָה
flame לָהֵט
flesh בָּשָׂר
to fly עוֹף K. P.
food מַאֲכָל
foot רֶגֶל
for conj. כִּי, prep. ל
forever לְעוֹלָם
to forget שָׁכַח K.
to form יָצַר K.
former state קִדְמָה
to forsake עָזַב K.
four אַרְבָּעָה
fourth רְבִיעִי
fowl עוֹף
from מִן
fruit פְּרִי

to be fruitful פָּרָה K.
to be full מָלֵא K.
garden בֵּן
garment בְּגָד, שְׁלֵמָה
gate שַׁעַר
to gather קָבַץ P.
to be gathered together קָנָה N
gathering together מִקְנָה
generations תּוֹלְדוֹת
Gibeon גִּבְעוֹן
Gihon גִּיחוֹן
to give נָתַן K.
to give light אִוֵּר H.
gladness שִׂמְחָה
glory כְּבוֹד
to go הָלַךְ K.
to go down יָרַד K.
to go forth, go out יָצָא K
to go up עָלָה K.
gold זָהָב
good טוֹב
God אֱלֹהִים, אֵל
grass דָּשָׁא
great גָּדוֹל
to be great גָּדַל K.
to make great גָּדַל P.
greenness יֶרֶק
ground אֲדָמָה
hail בָּרָד
half חֲצִי
Haman חָמָן
hand יָד

handmaid שפחה
Havilah חַוִּילָה
he הוּא
head ראש
to hear שָׁמַע K.
to hearken שָׁמַע K.
heart לֵב, לִבָּב
heaven שָׁמַיִם
to be heavy כָּבֵד K.
to take heed שָׁמַר N.
heel עָקֵב
help עֲזָר
herb עֵשֶׂב
Hiddekel חִדְקֵל
to hide חָבֵא H.
hither הֵנָּה
to lay hold of תָּפַס K.
holiness קִדְּשׁ
to be holy קִדְּשׁ K.
honey דְּבַשׁ
honor כְּבוֹד
to honor כָּבֵד P.
host צָבָא
house בַּיִת
to hover over רָחַף P.
how אֵיכָנָה
how much less אַף כִּי --how
much more id.
husband אִישׁ

I אֲנִי, אֲנִי
if אִם
image צֶלֶם
in בְּ

incense קֶטֶר
to burn incense קָטַר H.
to increase abundantly שָׁרַץ K.
indeed אֲמֵנָם
to inhabit יָשַׁב K.
instead of תַּחַת
instruction מוֹסֵר
into בְּ
Israel יִשְׂרָאֵל
it הוּא, הִיא

Jacob יַעֲקֹב
Jehovah יְהוָה
Jericho יֵרִיחוֹ
Jerusalem יְרוּשָׁלַם
Jew יְהוּדִי
Joseph יוֹסֵף
joy שִׂשׂוֹן
Judah יְהוּדָה
judgment מִשְׁפָּט

to keep שָׁמַר K.
to keep back מָנַע K.
to keep Sabbath שָׁבַת K.
kind n. מִין
kindness חֶסֶד
king מֶלֶךְ
to make king מָלַךְ H.
kingdom מַמְלָכָה, מְלָכוּת
to know יָדַע K.
to let know יָדַע H.

land אֶרֶץ, אֲדָמָה
large גָּדוֹל

to lead הָלַךְ H.

leaf עֵלֶף

to leave עָזַב K.

lest פֶּדַח

to lie down שָׁכַב K.

life נֶפֶשׁ, חַיִּים, חַיָּה

light אֹר

a light מְאֹר

to give light אֹר H.

like כִּי

likeness דְּמוּת

little קָטָן

a little מְעַט

to live חָיָה, חַיִּי K.

living חַי

living thing חַיָּה

lo! הִנֵּה, הֵן!

to lodge לָךְ K.

lord אֲדֹנָי, אֲדֹנִי

Lord אֲדֹנִי

to love אָהַב K.

luminary מְאֹר

majesty הִדָּר

to make עָשָׂה K.

to make a covenant בָּרַח K.

to make few or small מְעַט H.

to make king מָלַךְ H.

to make many רָבָה P. H.

male זָכָר

man אָדָם, אִישׁ, אַנּוּשׁ

young man נָעַר

manna מָן

many רַב

to be many רָבָה K.

Mara מָרָא

master אֲדֹנָי

mercies רַחֲמִים

merciful רַחוּם

mercy חֶסֶד

midst תְּוֹךְ

mist אֶד

month חֹדֶשׁ

moon יָרֵחַ

Mordecai מֶרְדֵּכַי

morning בֹּקֶר

mother אִם

mouth פֶּה

much רַב

to multiply intrans. רָבָה K.

trans. רָבָה P. H.

naked עָרֹם

nakedness עִרּוּם

name שֵׁם

Naomi נְעֻמִי

nation גּוֹי

to bring near קָרַב H.

to come near קָרַב K.

new חֲדָשׁ

night לַיִל

Noah נֹחַ

nostril אָף

not לֹא, בְּלֹאִי, אֵל

there is not or was not אֵין

that not כִּי

not yet עַד

now (entreaty) נָא, (time) עַתָּה

to observe שָׁמַר K.

ocean תְּהוֹמוֹת

to offer עָלָה H., קָרַב H.

oil שֶׁמֶן

olive, olive-tree זֵית

one אֶחָד

onyx שֹׁהַם

to open פָּתַח K.

to open the eyes פָּקַח K.

or (in a disjunctive question) אִם

out of מִן

over עַל

over against נֶגֶד

overtake דָּבַק H.

pain עֲצָבוֹן, עֲצָב

to part פָּרַד K. P. H.

people עַם

to perish אָבַד K.

Pharaoh פַּרְעֹה

Pharpar פַּרְפַּר

Philistines פְּלִשְׁתִּים

pillar אֲשֶׁרָה

Pison פִּישוֹן

place מְקוֹם

to place נִיחַ H., שִׁים K.

to plant נָטַע K.

to pour יָצַק K.

pray! I pray thee נָא

in the presence of לְפָנַי, לְפָנֶיךָ

עַל-פָּנֶיךָ

priest כֹּהֵן

to produce עָשָׂה K.

to produce seed זָרַע H.

to pulverize דָּפַק K. H.

pure טָהוֹר

to be pure טָהַר K.

to purify טָהַר P.

to purify one's self קָדַשׁ Hitl.

to put נִיחַ H., נָתַן K., שָׂחַ K.

to put forth שָׂלַח K. P.

to put on clothes לָבַשׁ or לְבַשׁ

K.

queen מַלְכָּה

rain מָטָר

to cause to rain מָטָר H

to receive קָבַל P.

to recount סָפַר P.

to redeem גָּאַל K.

to reign מָלַךְ K.

to remember זָכַר K.

remnant שְׁאֵרִית

to rend קָרַע K.

reptile שָׂרָץ, רֶמֶשׂ

respecting אֶל-

to rest נִיחַ K., שָׁבַח K.

to return intrans. שׁוּב K.

rib צֵלַע

righteousness צְדָקָה

to rise early שָׁכַם H.

river נָהָר

rock סֶלַע

to roll גָּלַל K.

rule מִמְשָׁלָה

to rule מָשַׁל K., רָדָה K.

to run רוץ K.

Sabbath שַׁבָּת

to keep Sabbath שַׁבָּת K.

sackcloth טַק

salvation יִשׁוּעַ

Samuel שְׁמוּאֵל

to sanctify קָדַשׁ P. H.

to say אָמַר K.

sea יָם

sea monster' תַּנִּין

season מוֹעֵד

second שְׁנִי

a second time שְׁנִית

to see רָאָה K.

seed זֶרַע

to produce seed זָרַע H.

to seize תָּפַס

to sell מָכַר K.

to send, send away שָׁלַח K.

P. H.

to separate בָּדַל H., פָּרַד K. P.

H.

separation פֶּד

serpent נָחָשׁ

servant עֶבֶד

to serve עָבַד K.

seventh שְׁבִיעִי

to sew תָּפַר K.

she היא

shekel שֶׁקֶל

to shine אֹרַח K. N.

to shoot forth צָמַח K. P.

shrub שִׁיחַ

to shut, shut up סָגַר K.

side צֶלַע

sight מַרְאָה

sign אוֹת

silver כֶּסֶף

sister אָחוֹת

to sit יָשָׁב

sixth שִׁשִּׁי

skin עוֹר

to sleep יָשָׁן K.

deep sleep תַּרְדֵּמָה

small קָטָן

to make small מָעַט H

so כֵּן , כֹּה

to soil טָנַף P.

Solomon שְׁלֹמֹה

son בֶּן

sorrow עָצֹב , עֲצָבוֹן

soul נֶפֶשׁ

sound קוֹל

source רֹאשׁ

to sow זָרַע K.

to speak דִּבֶּר P.

species מִין

spirit רוּחַ

splendor הוֹד

to spring up (said of grass)

הָצָא K.

to sprout צָמַח K. P.

to stand עָמַד K.

star כּוֹכָב

to station שָׁכַן P. H.

statue מַצֵּבָה

stone אֶבֶן

to be strong חֲזַק K.

to subdue כָּבַשׁ K. P.

subtle עָרוּם

suckling עוֹל

sun שֶׁמֶשׁ

to surround סָבַב K.

to swear שָׁבַע N.

sweat זְעָה

sword חֶרֶב

tabernacle מִשְׁכָּן

to take לָקַח K.

to take off clothes קָשַׁט H.

to teem with שָׂרַץ K.

to tell נָדַר H., סָפַר P.

tent אֹהֶל

that conj. אֲשֶׁר, כִּי pron. הוּא

that not כִּי־לֹא

the הַ

then אָז

there שָׁם

therefore עַד כֵּן

third שְׁלִישִׁי

this זֶה

thistle תְּרִידָר

thither שָׁמָּה

thorn קוֹץ

thou אַתָּה

throne כִּסֵּא

thus כֵּן

Tigris חִדְקֵל

to till עָבַד K.

time (duration) עֵת

time (repetition) פַּעַם

to אֶל, לְ

to cause to toil יָגַע P. H.

to touch נָגַע K.

tree, trees עֵץ

trouble צָרָה

troughs רֶהֱטִים

to be found true אָמֵן N.

truly אֱמָנָם

tunic כְּתָנֶת

to turn הִסִּיף K.

two שְׁנַיִם

under תַּחַת

until עַד

unto אֶל, לְ

upon עַל

Ur אִוּר

vapor אָדָם

to be verified אָמֵן N.

very מְאֹד

vessel כֵּלִי

virgin בְּתוּלָה

voice קוֹל

to walk הִלֵּךְ K.

to walk about הִלֵּךְ Hitb

war מִלְחָמָה

to wash רָחַץ K.

water מַיִם

to water שָׁקָה H.

way דֶּרֶךְ

to wear לָבַשׁ or כָּבַשׁ K.

to weary יָגַע P. H.

to be weary יָגַע K.

well n. בְּאֵר

what? מַה

whatever מִהַ

whence? מֵאַיִן

where? אַי, אֵינָה

which אֲשֶׁר

whither? אֵנָה

who אֲשֶׁר

who? מִי

whoever מִי

whole כֹּל

why? לָמָּה, לְמַעַן

wife אִשָּׁה

wilderness יַדְבָּר

wind רוּחַ

window אֶרְבֶּה

wing כְּנָף

to be wise שָׂכַל H.

to act wisely שָׂכַל H.

with עִם, בְּ, אִתָּה

to withhold קָלָא K., מָנַע K.

woman אִשָּׁה

word דְּבָר

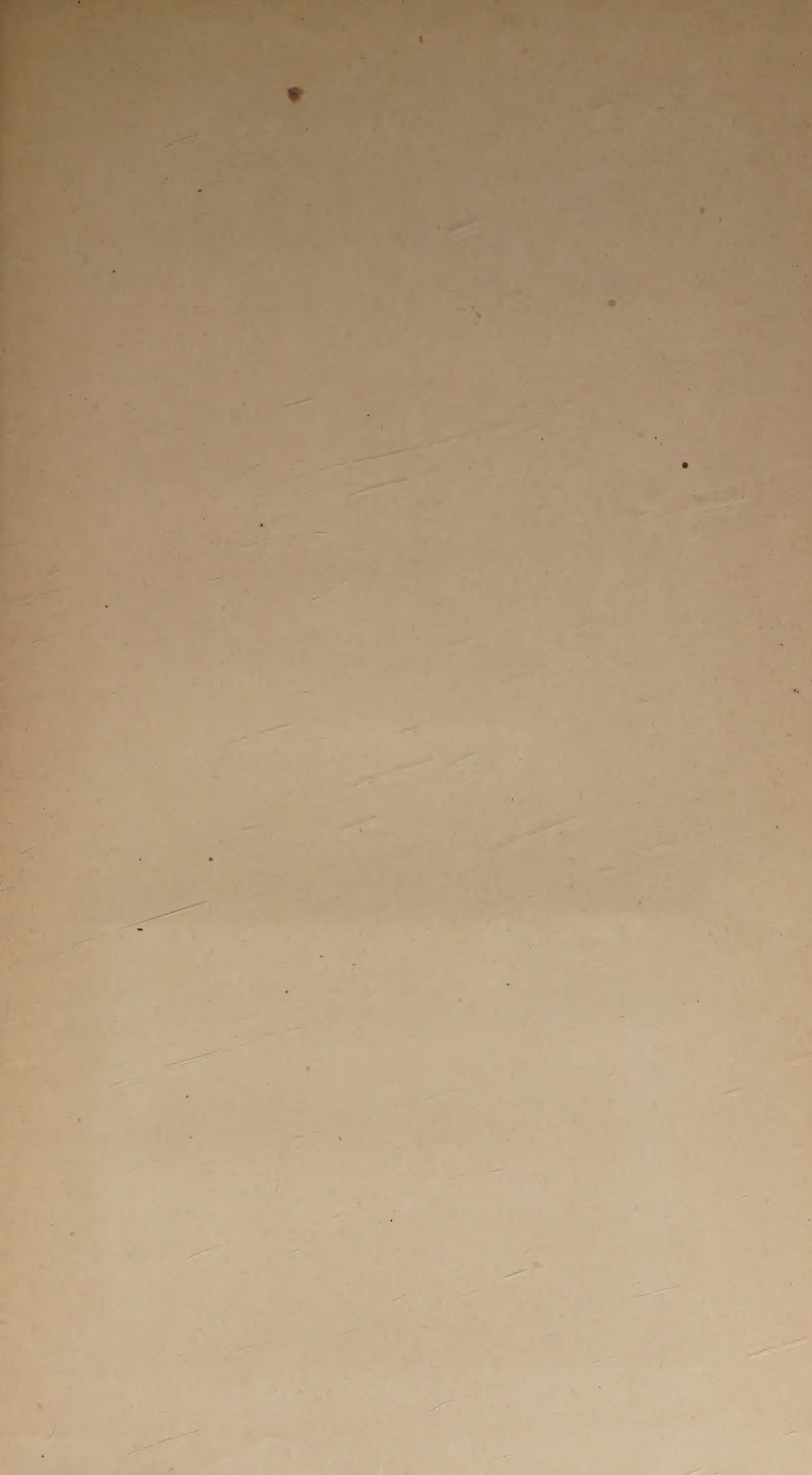
work מְלָאכָה

year שָׁנָה

yet עוֹד

young man נָעַר

Zion צִיּוֹן



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